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THE

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No. CCCLXXI.

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SERMON FROM JOHN XVII. 23.*

A Sermon delivered before the General Convention, in Boston, June 13, 1858.

BY REV. CHAUNCEY GILES.

"I in them, and thou in me, that they may be made perfect in one."

LOVE is spiritual conjunction. Love is to spiritual substances what attraction is to matter. It is constructive. It tends to combine, — to make one of many. It operates according to the same law in the least things and the greatest. It arranges, harmonizes, combines, and directs all the human faculties to one end. It forms individuals into societies. It links the present to the past, and stretches out its conjoining tendrils to clasp the new-born future. It unites angels with men, and all with the Lord. Love seeks to make every thing one with itself, by giving itself to all, and dwelling in harmony in them.

The Lord is Love itself. His end, in the creation of the universe and man, must therefore be to give himself to man,

* This discourse was the fourth and last of those delivered before the General Convention, at its recent session in Boston; the three others having already appeared in the pages of the Magazine. The sermon by Mr. Giles was published entire in the Boston "Journal," — a paper having a very large circulation, — on the morning after its delivery, and has since appeared in the "New-Jerusalem Messenger;" but we think that our subscribers will be glad to see it in a more permanent form. — EDS.

and thereby to conjoin man to himself. Infinite Love could seek no other end; and, as this love operates by Infinite Wisdom, every created thing must be directed to that end. There cannot, then, be a grain of sand in the desert, or a drop of water in the ocean, a flower in the valley, or a leaf in the forest; there cannot be the least thing, the smallest insect, the feeblest child, — that does not, in some way, contribute to that end. The whole universe is bound together into one; and, in all its forms, motions, qualities, and degrees, points to one centre, and moves toward one goal, — the creation of man, and his conjunction with the Lord.

If this is the highest and final end of the Lord in all his activities, it must be man's highest end; for that which the Divine Love seeks for man, through all the instrumentalities of Divine Wisdom, must surely be the wisest and highest for every finite being. To act solely with reference to that end must be to act according to the true order of life, — to act in harmony with, and in the direction of, all the divine forces, and to attain the highest good it is possible for a finite being to attain. Conjunction with the Lord, — is it possible, in any conceivable sense, for man? We seek alliance with every thing of earth, — with money, with lands, with beauty, with science, with power, with high station. Most men seek diligently and earnestly to ally themselves with some form of earthly good as a real, practicable end. The higher the end, the nobler the pursuit. Is the highest practicable? Shall the humble laborer, and the obscure peasant, and modest maid, who shrink from all public observation, who would not dare to aspire to a civil office, and who would not dream of claiming kindred with those of noble ancestry, — can these aspire to fellowship with the Highest, with the King of kings and Lord of lords? Yes, it is even so.

But is it a real fellowship? Is it not in some abstract, ideal, or philosophical sense? No: it is real. The money we hold in our hands, the land for which we have an undoubted title, the knowledge in our memories, the natural alliances of kindred, of parent and child, of husband and wife, are not so real, so intimate, so secure, as our conjunction with the Lord may

be, — as the conjunction of every one, who truly loves him, actually is.

This is the fundamental truth declared in our text: "I pray that they all may be made perfect in one." It is human perfection to be at one with the Lord and with man. As the perfection of the human body, of the physical man, consists in having all its organs fully developed and equally balanced, that they may act in harmony to one end; so it is the perfection of the spiritual man, and of the church, that all the members or parts act together as one for one end. Unity is perfection. But perfection is of various degrees. It is necessary to have a perpendicular as well as horizontal unity. One may be a perfect animal, but a very poor man. It is essential to a complete man that all the degrees of the mind act together as one. He must have conjunction with the Lord, as well as with the world and with man. So it is with the church: there may be conformity without conjunction, external contact without internal unity.

The Lord assumed the Humanity to make an atonement, — to make men at one with him and with each other. Every step in the Lord's assumption and glorification of our nature was the living embodiment and orderly preparation for the full answer to the petition: "I pray that they all may be one." And the true order is given: "I in them, and thou in me." The Lord came to be a mediator, an interceder, a medium for the communication of his divine life to men, that he might be conjoined to them, and they to him. He came to reveal the Father, the Divine Love, — to be the way through which a fuller tide of life, a brighter glory of truth, might flow down to man.

But this was only one step in the purposes of Divine Love: it was only carrying out the end which the Lord always had, always has, always will have, — the conjunction of man with himself. The assumption and glorification of the Humanity was the step essential to this end in the state of humanity that existed at that time. He came in the fulness of time. The Lord had always done every thing that it was possible for Infinite Wisdom and Power to do for the accomplishment of his

ends; and he is doing all that he can now, and will ever do it. Such being the end of the Divine Love, and the highest wisdom for man, it must be a subject worthy of our consideration. I propose, then, to inquire into the *nature* of that conjunction, the *means* by which it is procured, and the *effects* which flow from it.

1. What are we to understand by conjunction with the Lord? The Lord is essentially life. He is underived, self-existing, — being, substance, form, order, and power itself. Man is essentially a form, created of spiritual substances, capable of receiving the love, wisdom, and power of the Lord, having no life and no existence in himself. The Lord acts of himself, and gives to man to act as of himself; that is, the Lord creates man, and gives him his life and power to love, to think, and to act, in such a manner that man does not perceive it. His life, therefore, seems to originate within himself, because it is there that he first discovers it: he can trace it back no further than his consciousness. He can, therefore, act in freedom, though all the power to act is momentarily derived from the Lord. Conjunction consists in giving and receiving the Lord's life or love. "The conjunction of God with man is conjunction resulting from the reception of a spiritual principle in the natural, and the conjunction of man with God is conjunction resulting from the natural principle being derived from the spiritual." The "Lord creates man, and flows into him; and the man receives action from the Lord, and operates as from himself, yet of himself from the Lord." The Lord gives him the power to receive in freedom, and then gives him all that he will receive; and, where life is given and received, there is conjunction.

The Lord is related to man, in general, in two ways, — immediately and mediately; immediately as a creator, and mediately as a giver of what he has made him capable of receiving. Of his immediate and creative presence we can have no conscious knowledge. In this respect, he is present to all things alike, — to the rock, the plant, the animal, to man and angel. He perpetually creates man from within, out of spiritual substances, and fills him with sensitive life;

and then, by another way, through the path of external things, he flows into this form, comes in contact with this sensitive life, to call the power he has given him into action. From these two directions, the Divine Love meets in man. Man is a tissue of organized forms in equilibrium between these two planes of the Divine Operation: from one side he has the power to be and to act, or to withhold action, and receives the consciousness of acting; and, from the other, the occasion. On one side, from within, is the *conatus*, the power; from the other, the means, the conditions on which the tendency passes into action, — the possibility becomes the reality; and whenever the internal and external act in harmony, when they co-operate, there is conjunction. Conjunction, then, is mutual co-operation.

To gain a clear conception of the reality of this conjunction, we must not let the mind remain in mere terms. Love is a substance, and the inmost degree of each plane of the human form is made out of it. The influx of the Divine Life into these organs is a real inflowing, as real as the flowing of the air into the pipes of an organ. This is illustrated by every orderly activity in the universe. Two magnets are drawn together by the mutual inflowing and reception of the magnetic aura. Reverse the order so that they do not co-operate, and they repel. A magnet will not attract a piece of wood, because neither can receive what the other has to give. The earth is conjoined to the sun, and all its parts to each other, with more or less intimacy, because they mutually give and receive. The vibrations of the air and the organ-pipe flow together, and mutually combine: if they did not, there would be only discords, or silence. The vibrations of the ether and the organic forms of the eye fall into each other in mutual embrace; and thus the eye, and through it the soul, is conjoined to the sun. The outward action must be taken up by the eye, and the action of the material eye by the soul; and thus they all co-operate, and become conjoined together. If either the soul, the eye, or the ether, ceases to act, the connecting links are severed, and the conjunction destroyed. By this mutual co-operation, the soul is conjoined to the body, and, through the body, with

the whole material world. This is a universal law or mode of Divine Operation. This is the way the Lord holds all beings and all worlds together. Mutual co-operation is conjunction: it consists in receiving and giving.

It is the nature of love to give, — to communicate itself. The Divine Wisdom has therefore created man to receive what the Divine Love has to give, and to receive it as variously and fully as it is possible for the finite to receive the Infinite. To this end, the Lord has created man in discrete planes, or degrees, corresponding to all the forms in which substance and matter are found. Or, what is the same thing, a man is a series and congeries of organs, composed of every kind of created substance and matter; and he is therefore related to every created thing and being, and through them to the Lord. By his material body, he is related to every thing in the material world; and, by his spiritual form, to every thing in the spiritual world. As the Lord is the fountain from which all created forms proceed, man is the centre toward which they tend. Man stands in the midst of the universe, and all things gravitate towards him, all things seek to serve him; and the Lord has given him the capacity to receive service from all. He has made him an embodied want, that he might have the blessedness of supplying his wants, and might bless man in receiving the supply. Man is an organized vessel, and can receive from the lowest and the highest, — from the rock, from the Lord. He has a cup for every good and truth, — for water, for wine, for oil, for bread. Man is an exquisitely delicate sensorium, capable of being affected by all contacts. The human body is the brain of the earth, and there are fibres running from it to every rock and fluid and gas and plant and animal: and by these nervous fibres it gains a knowledge of every motion and change of state; so that a blade of grass cannot grow, or a leaf change its quality, or a flower exhale its fragrance, a bird cannot sing in the forest, or the air whisper to the leaves, but man will know it; so intimately is he conjoined to the material world. Indeed, the universe is only a larger body for the soul.

I have said that we can receive good from every thing; but,

strictly speaking, we receive only from the Lord *through* every thing. The Lord seeks us through every channel. He offers himself in every gift, — seeks to awaken and call all the powers he has given us into play, that he may flow in, and conjoin us more and more intimately to himself. He has made it necessary for us to take stated supplies of food, and given us a relish for it; and he has made the sea a storehouse and the earth a granary, filled with the richest and most varied abundance, not only to supply our natural wants and to gratify a natural appetite, but that we might taste the sweetness of that loving care which made the provision. He has formed us to love variety; and he has created no two things alike, that he might minister to this love, and at the same time reveal to us the exhaustless riches of his bounty. Beauty delights us; and he has filled the world with it, — moulded stones and shells and flowers and fruits and animals into the most graceful, delicate, and beautiful forms, that he might lead us to the Supreme Beauty through the natural delight. So, through every sense, he gives us natural delight; and, through these natural delights, he seeks to give us spiritual delights, and, through these, conjoin us to himself. Take a pebble, a rose, a grain of wheat, a ray of light, or a tone of music, and examine it carefully in the light of spiritual truth, and you will discover fine, delicate filaments running through it, entering the eye or ear or touch or taste, and winding themselves into the inmost recesses of your being. Take the thread into your hand, and let your thoughts and affections follow the clew, and it will lead them, through many winding ways perhaps, but directly, according to true order, to the bosom of Infinite Love; and, when you have once traced the conjunction, the Divine Love will play and sparkle through it, and, according to your capacity of reception, fill your whole being with love and light. The Lord acts upon man from within. The sphere of his love and wisdom rests, and, as it were, presses, upon man, to move him to affection, thought, and action. He meets him from without also, through the material world, and his relations to other human beings, and gives occasion to the internal to act, — disturbs the equilibrium, and the life from within sets the

human organism in motion. Man is surcharged with the electric fire of life; but there is no action until there is contact from without. The circuit must be completed, and then the Divine Life sweeps through every chord of the soul, bearing messages of love and wisdom, and revealing the secret life of the spirit. The Divine Life flows into man, the recipient, and man perceives it as his life: and, when life flows into a recipient of life, there is conjunction; for it is adapted to it as an active to a passive, or as what is in itself alive to what is in itself dead, which thence obtains life.

Before man had violated the order of his being, all external things were instrumental in effecting his conjunction with the Lord. Man looked down and out into the material world, not merely to see the world, but the Lord reflected in it. He looked upon natural things, as we look upon letters and words, not to see the words, but the meaning that lies within them. The conjunction was so perfect and full, that he had a perception of the significance of each natural thing the moment his eye rested upon it. The internal and external sight were at one; each dwelt in the other; and thus the internal sight was as clear, prompt, and full as the external. The Lord could flow in fully into the spiritual and natural plane of the mind, because the natural was derived from the spiritual. Thus there was conjunction between all the planes of the soul, and, both from without and from within, with the Lord. The circuit of life was complete, and man rose by orderly and peaceful steps from state to state in an ever-enlarging and endless cycle towards the Lord. There was no written Word. The material world was the letter of the Divine Truth; and, man being in orderly conjunction with the Lord, every plane of his mind vibrated in perfect harmony with the brooding life of the spirit; and he had only to look upon the earth to learn his true position in the universe, and to gain a perception of the spiritual significance of all the words in this material letter. He perceived the truth as the angels just above him perceived it; he perceived the truth as the Lord made it; and through the truth he was conjoined by love to his fellow-man, to angels, and to the Lord.

The fall of man from this state of perfection and innocence did not change the law of conjunction: it only complicated and obstructed it. The order was interrupted. Life could come no more immediately from the Divine. The various planes of his being did not flow together in harmony; they did not co-operate. Life could not be received. The natural did not flow from the spiritual, and there was no conjunction. If it had been possible in this state for the Divine Influx to be poured more fully upon the natural, its only effect would have been to repel and consume it. It was necessary, therefore, that the natural plane of the mind should be more immediately acted upon, and the intense and glowing activities of the Divine Life should be veiled over and muffled, that it might act upon grosser forms; as the pure heat of the sun is wrapped in many soft linings of atmospheres, and even the gross earth itself, before its ardors can be sufficiently abated to impinge upon and move the sluggish and gross forms of the vegetable soul. For this end, the Lord assumed the Humanity, veiled the brightness of his glory in a material garment, that in it and through it he might come more directly in contact with man on the lowest plane of his nature, and might remove the gross obstruction to a fuller reception of his life. He let himself down step by step, until he could act directly upon man, — until he could apply the remedy to the very seat of the disease. As the Son of man, he descended to the lowest state that humanity could fall to and exist; and then this Son of man became the Son of God. That is, as the Divine Life — the Father — came down into the human life, — the Son, — the human nature which he had assumed became glorified, — became one with his divine nature. The Father was in him, and he in the Father; and through him, as a Mediator, the highest could descend to the lowest, and the same relative work could be wrought in man that had been wrought in the Son of man. Man could be regenerated, and made at one with the Lord.

As man, by his fall, had lost a perception of the Word as it is written in all the forms of the material world, the Lord gave him a written Word, which, in its essential nature, is an embodiment and expression of all the infinite processes by

which the Lord came into the world, and made his human nature divine. This Word has the same planes of truth, in the same order that man had in himself in his perfection, — that the Lord has in his glorified Humanity. When we read it, then, in its letter, and strive to live according to it, we are striving to live according to the original, true, and perfect order into which we were created; and into every such affection, thought, and action, the Lord flows in through all the adapted agencies of his assumed and glorified Humanity, and seeks to conjoin man to himself. The Word, then, is now the medium of conjunction between man and the Lord, because it reveals to him all the true and only modes by which that conjunction is effected. It is truth; and truth is the instrument which love uses to effect its ends. If you ascend an eminence overlooking a wide circuit of country, with closed eyes and ears, you stand alone. You have no conjunction with any thing you do not touch. An impenetrable curtain of darkness and silence closes around you. But lift the veil, — open the eye, and unclose the ear, — and a world of countless variety bursts upon you at once. The distant mountains, the ocean, and the sloping hills, stand in your presence. Valleys filled with innumerable forms of life — of plants, of animals, and men; of flowing streams, and winding paths, and beautiful dwellings — present themselves at the gates of the soul. The delicate blossom offers to you its gracefulness, and varied beauty of form and color; the tree bows its stately head before you. The busy marts of commerce; the temples of justice; the churches of God, pointing with their slender fingers to the skies; the lofty monuments, whose very stones are eloquent of death, of victory, and freedom, — come even unbidden into your presence; and each unit of this innumerable multitude offers you all its beauty, all its grandeur, all its strength, all its history, that you can read and understand. What magical, what omnipotent power brings all these things into your presence, and conjoins you with them in a moment? It is truth, material truth; the instrument and form of heat; the correspondent and material image of spiritual truth; the body, whose soul is law. To this conjunction two things are neces-

sary, — the eye and the light. All this world is inaccessible without them. The same things are essential to the discernment of and conjunction with spiritual things. There must be a spiritual eye and spiritual truth. When the Lord assumed the Humanity, man had no spiritual eyesight: he was blind. The Word was in the world; but there was no vision. The Lord came to open the eyes, and unstop the ears. In his Humanity he can act more directly and specifically upon man, and give him the capacity to receive the truth, and, through it, the good of his love. And thus it is that the Divine Love dwells in him and he in men, and they are all conjoined into a one; and the final end of the Lord is secured, — his conjunction with man, and man's conjunction with him.

I have given some illustrations to show how we become conjoined with the Lord. Let us proceed a step further, and learn how we can become conjoined with each other. The Lord gives this life to man, not that man may claim it and keep it for his own, but that he may transmit it to others, and, by this transmission and reception, they may become one. It is an immutable law of the Divine Order, that we can have only what we give; and, just so far as we claim any thing exclusively for ourselves, we are severed from all others, and we lose what we have attempted to save. Suppose a flower or a leaf had the power of absorbing all the rays of light that fall upon it: would it not thereby lose all its color, and be severed from the eye? It can only retain its various hues by reflecting, or passing on, the light that falls upon it. If the organ could retain its vibrations within itself, to listen to its own music, they would cease, and the sounds would die away. As the flower gets its color by reflecting its light, so man gets truth by communicating it; and it is never really his own until he does it, or is in the effort of doing it. Truth in the memory merely is not man's: it must be wrought into the fabric of his soul by use before it becomes really his. As an instrument of music becomes an embodied harmony by sending forth its vibrations to the soul through the air and ear, so does man get life by passing on the inflowing life of the Lord. We can only taste the sweetness of love by loving. The Divine Love broods over

us and swells through us, to incite us to love. We must take up its activities, and pass them on in their true order; or they are not, and never can be, ours. The Lord thus gives man life that he may give it to others, and possess it by giving it. This giving and receiving of life is called co-operation. If we co-operate with the Lord, we become conjoined with him. In the same manner, just so far as we co-operate or work with and for others from internal, spiritual motives, we become conjoined with them and with the Lord. This, I say, is the immutable law of the Divine Order.

As the Lord has placed the human body in the midst of the material world, and, through it, has opened innumerable avenues for the soul to pass out, and become conjoined with the material world; as the soul seeks to taste of every material good through eye, through ear, through touch, and every other sense: so he has placed us in the midst of each other, and made us to touch and depend upon each other, that we might always have the most varied opportunities of acting together, — that he might send to each one of us, through the innumerable channels of civil, social, and domestic relations, the gifts of his goodness, and bless us in receiving and in transmitting them, and thus bind us into one. Tell me how I can help you, and you have opened a highway from my soul to yours; you have given to me a golden occasion to receive new life from the Lord, and to him to gain a new hold upon my being; you have thrown out the clasping tendrils of a new affection to bind us together. The Lord seeks us through each other: he stands within and above us, and is ever moving us to love, — ever whispering in our ear some pleasant thought, and inciting us to some act of good towards our neighbor. Wave after wave from the sea of his infinite love washes the shores of our finite life, and seeks to flow in refreshing streams through us, to bless others, and to become a fountain of life in us. The Lord seeks us through each other. Why should we make the paths that lead from heart to heart so few and narrow, and leave the grass and useless weeds to obstruct even them? Why should we not seek each other in every orderly way? — the more numerous and varied, the

better. Why should we not make every occasion and every possession a channel of communication and an instrument of conjunction with each other? Why should not the clear light of wisdom shine through the eye, the tongue be eloquent with thoughts from affection, the whole face radiant with love, the hand strong and skilful to execute its will, and the feet swift to run upon its errands? The greatest assistance we can give to any human being is to show him how he can do good, and help him to do it. We send a thrill of joy through the very heavens when we permit an angel to do us good; and (may I not say it, with trembling lips and a bowed heart?) we add a new blessedness to the Divine Life when we freely receive what is so freely given. Has he not taught us that it is more blessed to give than to receive? Pass on his shining gifts, then. Let no selfish and worldly love obstruct them. Pass them on, by thought and look, by word and deed. Pass them on by every instrumentality that the Lord has given you; and thus will you become a conjoining medium between man and man, between man and angel, between all and the Lord, and help to accomplish the divine petition, "I pray that they all may be one."

Having thus hinted at the nature of our conjunction with the Lord and with each other, and the mode in which it is accomplished, I proceed briefly to notice some of its effects.

Our freedom increases just in proportion to our conjunction with the Lord and with each other. As the planes of life rise, their activities and forms become more varied. The stone has no freedom: it is a dead, passive thing, to be trod upon, and shaped to all the caprices of human will. The plant has some freedom, the animal more, and man the most. If we look at man, we find the body to be dead, the passive instrument of the soul. The natural degree of the man has some freedom, the spiritual more; the celestial has all freedom. As we become conjoined to the Lord, we come more fully into the normal, orderly condition of our life. All freedom consists in acting from love according to wisdom. As man falls into his place, and voluntarily yields himself to be moved and to act as of himself in the direction and according to the order of the

divine operations, he comes into true freedom. There is no freedom in standing alone. The stone is alone; it has no consciousness of any thing or being in the universe; it lies at an almost infinite distance from its brother stone. And just so far as we remove ourselves from each other, from angels and the Lord, just so far we lose our life, and become enslaved to death. We must act together if we would be free, not by falling to the level of the lowest, but by rising to the elevation of the highest. We gain freedom by removing the evils which obstruct our union with each other, and by seeking all possible orderly modes of acting with each other, with angels and the Lord, for the same end. Love is the soul of freedom; and all conjunction is from love. Just in the degree, then, that the Lord dwells in us, and we in him, shall we be made perfect in one, and become free.

Again: I remark, that our individuality will be increased and perfected in the same degree with our union with each other and conjunction with the Lord. Sameness is not unity. Men do not approach each other by obliterating all distinctions between themselves: that, if carried to extremes, would destroy all freedom, and thrust all down to a dead level. If all were alike, — if they looked alike, felt alike, thought alike, and acted alike, — there would be no ground for association. There would, indeed, be but one man: all others would be copies of him. Unity is perfected by harmonious varieties. Unity of action, or co-operation, consists in all working together for the same end, but each one doing his own work according to the best of his ability. The Lord seeks to ultimate a new variety of good and truth in every human being he creates. He says to every man and woman, "Do your own work; strive to perfect *yourself*, and not to become somebody else." Every human being has a mission which no one else can perform, — has a message to deliver to men and angels which no one else can pronounce. Be your best self, — what the Lord designed you to be to-day, that you may be a better self to-morrow. As the angels rise in their perfection and conjunction with the Lord, "each one becomes more distinctly his own;" his individuality increases; the lines that make the difference

between him and other angels are more nicely drawn; and in every respect, in form, in manner, in expression, in thought and affection, he is more distinctly his own. The law of unity is variety in harmony. Let every one, then, seek the ever-receding goal of personal perfection. Let the work committed to your care be well done; let your message of the Lord to man be clearly and fully pronounced.

Again: the blessedness of life rises in the degree of our conjunction with the Lord. The material body is limited by time and space: it soon attains its maximum of size and power, which it cannot pass. But there are no limits to the capacity of the spiritual body beyond which it cannot pass: the more it receives, the more it can receive. The more we know of natural or spiritual things, the more we have the capacity of knowing, and the faster we can learn. In the same manner, the heart is enlarged by loving. The higher the love, the stronger and more varied and intense it becomes. Every new affection is a new bond of union between us and the Lord and each other; every new truth is a new vessel for the reception of a new and deeper love. All delight, all blessedness, flows from love, and keeps even pace with it in fulness and degree.

You all know something of that delight. You have all tasted, in some measure, of the sweetness of that cup, which the Lord offers in endless variety and fulness to every lip. It is, indeed, a mingled cup here: there is some sweet, and often much bitter; for we put the poison of evil into it. In our imperfection and blindness, we may not be able to describe or conceive of the fulness of the joys which will for ever flow from conjunction with the Lord; but we know it will be joy without sorrow, light without darkness, power without opposition, riches without care or envy or fear of loss, beauty without any shadow of deformity, and the highest, the purest, and noblest good, without any mixture of evil, — a good that leads to a higher good, a peace that induces a serener peace, a delight that multiplies delights, and a blessedness whose full and sparkling cup is only a drop to the infinite ocean before us.

O my brother, burrowing in earthly cares, blinded by doubts, fighting your way step by step through the thick ranks of deadly foes, pinched by poverty, fainting under the burdens of life! is this strength, this freedom, this rest, this ineffable joy, possible for you, for every one of you? Yes, yes, it is possible; it is certain, if you will it. Conjunction with the Lord, — it is possible; and it is the highest that is possible for you. It is the Lord's end, let it be your end, "to be made perfect in one." Whatever you do, wherever you go, keep your eye fixed on that polestar, and let your heart ever gravitate towards it. Seek, if you will, perfection of manly and womanly beauty; seek wealth; seek science, — fill your minds with its rich stores; seek office; seek civil and political power; seek domestic comfort, peace, and joy; seek what earthly good you will: but, through them all, seek unity with each other, and conjunction with the Lord.

MYTHOLOGY.

A Lecture read at a Social Meeting of the Boston Society of the New Jerusalem.

BY A. T. LOWE.

No. II.

I HAVE spoken of the religious forms and ceremonial rites which were observed by the Greeks many centuries before the Christian era, and endeavored to show that the worship of this ancient people could not have been derived from the Scriptures of the Jews or from the legal prescriptions of their own country, but must have come down, in its declining light, from the Word of the ancient church. The evidence adduced for the confirmation of this belief was derived, first, from the fact that the Jewish Word was not written in full until after the time of Hesiod, Homer, and other Greek philosophers, who have been cited; second, that the Jewish Scriptures remained in the Hebrew language — a language understood by no other people — until about the time of the Christian era; third, that the ancient Greek religion abounds

in forms of belief and of religious observances, imparting higher light and life than the mere letter of the Jewish Word discloses. Under the influence resulting from this evidence, we propose to continue this subject.

The fable of the descent of Ulysses into hell is not the less instructive because it is the fiction of Homer; inasmuch as the account which was returned of the things seen and heard in the spirit-world is undoubtedly in accordance with the belief and opinions then entertained of the state and condition of the soul immediately after the death of the body. The ancient Greek poets and philosophers seem to have been fully aware, that the merely natural sense of man could take no immediate cognizance of the life of the spirit; and the many difficulties encountered by Ulysses, and the ceremonies which were successively instituted to promote the object of his wishes, were probably understood by them to typify the necessary interior operations on his mind, which might gradually prepare him to see and converse with many of those who had departed from the life of the body. It may be reasonable to suppose, that there were some among the Greeks who understood the internal character and use of these external rites; who regarded all the ceremonies and sacrifices which were performed for the accomplishment of the purpose in question, only as the outward manifestation of an internal work tending to the development and exercise of the spiritual vision of Ulysses.

It is declared that Ulysses engaged in the Trojan war with great reluctance. He earnestly desired to remain at home with his family, whom he tenderly loved; and with the people of his government, to whom he was strongly attached. Indeed, so strong was his desire to effect this object, that he feigned insanity. But this dissimulation was soon discovered by the artifice of Palamedes; and he was compelled to repair to the army, where, as one of the commanders of the Grecian forces, he soon proved himself an able and faithful leader, — was much esteemed for his superior skill and sagacity, and distinguished for his activity and valor. At the conclusion of this memorable conflict, he was rewarded by his

countrymen, in consideration of the eminent service he had rendered, with a present of the arms of Achilles. The propriety of the bestowment of this distinguished favor was questioned only by Ajax, who had long cherished the belief that he was entitled to receive the highest rewards which his friends could confer on him, but which he then beheld in the possession of his rival.

Ulysses, represented by Homer as impatient to return to his family and government, embarked on board his ships for that purpose; but, in his attempt to speed his course to Greece, he was exposed to many delays and misfortunes. After he had been driven by adverse winds from coast to coast, and lost the greater part of his vessels, he was informed by a person described as a prophetess, that, on account of the performance of an impious act, he was placed under the displeasure of the gods; and that he could never reach Ithaca until he had descended to the shades and consulted Tiresias, the Theban seer, who would give him such instructions as would enable him to accomplish his purpose. The horror which he experienced, when the necessity of this measure was first communicated to him, soon gave place to his all-absorbing love of home; and he prepared for his departure. Under the instructions which had been given him, he was wafted in a single day to a place described as the confines of the earth, — a lonely land which the sun never visited, peopled by an unhappy race who dwelt in perpetual midnight. Here, in the dismal cells of the Cimmerians, he remained, until he had completed the ceremonies which had been prescribed, and which enabled him to discover and enter the passage to the infernal sky; and, after a compliance with other instructions which were given him, he was brought into a state to discover the spirits around him. But he was still in the passage; and, while he could see the spirits evoked from Erebus, they appeared as flitting phantoms, with whom he could hold no conversation. Ulysses was terrified by these appearances, and hastened to perform the last-prescribed rites, through which he gained admission to the Theban seer; and, by obedience to his instructions, his state was brought into a closer agreement

with the condition of those around him, so that he could converse with the inhabitants of the spirit-world. The first he beheld, while yet in the vestibule, and before he could speak with them, were in the human form. He clearly recognized the difference in sex, age, dress; the variations of countenance; and, in some instances, the ghastly and apparently recent wounds of the warriors, by which they had been deprived of their life in the body. It is worthy of particular notice, that many centuries after the age of Homer, when the knowledge of the natural forms of spiritual existence was nearly lost, the six lines in the Greek poet, describing the appearance of the phantom shades last described, were rejected as an interpolation; for these commentators declared, that it could not be supposed the wounds received in the life of the body could remain visible in disembodied spirits. It is remarkable that these critics did not seem to understand that the same spirit of scepticism must reject very many other passages of the writings of Homer. But there is abundant evidence to show that the lines sometimes rejected, and rejected only because they were believed to present impossible scenes, were truly the production of the great Grecian poet. The Archbishop Eustathius, celebrated for his deep literary researches, and especially distinguished by his elaborate commentary upon Homer, declares that these objections are easily removed, by a recurrence to the opinions, which, from various authentic sources, it is known that the ancients entertained concerning the dead. We must remember, says he, that they imagined the soul, when released from the body, had still a vehicle exactly resembling the body; as the figure in the mould retains the resemblance of the mould when separated from it. The ancient Greeks considered the body as but the case of this vehicle; and it was on this inner form that the wounds were declared to be visible.

When full preparation and entrance into the infernal regions were accomplished, Ulysses discovered himself surrounded by circumstances so exactly similar to the scenes of earth, that his fears were at once dispelled. After the communication of the first shock, no farther apprehensions dis-

turbed his feelings. The first person whom he met and addressed in Hades was among the last he saw upon the Island of Circe two days before, and just previous to his embarkation for the regions of the dead. After they had recovered from their mutual surprise and the deep emotions occasioned by the unexpected meeting, Ulysses inquired and learned the cause of the sudden death of his friend; and after receiving the commands of Elpenor, and promising in the most solemn manner to execute them upon his return to earth, he passed onward to the contemplation of other objects.

But the power of conversation did not extend beyond Ulysses and Elpenor. It was given to them to exercise this privilege, because the latter had just deceased, and his spirit had scarcely reached its new mode of existence. In the language of the poet, he was "new to the shades of death." Ulysses could not enter into conversation with his mother, whom he next met; neither was he able to obtain from her the least token of her remembrance. He was not yet brought fully into the state of the spirit; and therefore some preparation was necessary on the part of others, to develop their faculty of recognition, and to enable them to join in conversation with one whose senses were but imperfectly accommodated to their condition.

The ardent desire of the son to enter into conversation with his mother was communicated to the attendant seer, who prescribed to Anticlea certain ceremonies, upon the performance of which her external memory revived, and the scenes of her earthly life recurred in their order. At the close of the long interview which followed their mutual recognition, Ulysses thrice attempted to embrace his mother, who thrice flitted from his arms, "light as a passing shadow or a dream." The sense of touch, whether of the body or spirit, we are informed by Swedenborg, is the highest and most exquisite faculty of man. This, in the case of Ulysses, remained unchanged. He supposed he had been cheated by a wretched illusion; and, with filial earnestness, inquired of his mother, why, in the midst of his joys, he was mocked by an empty image.

But he was assured by his parent, that he was not deceived

by a mere phantom; that all, like herself, who had passed from their natural life, were intangible to mortals, inasmuch as the gross corporeal covering, or natural body, was dispersed at death, either in the funereal flame, or scattered in the air.

Ulysses was enabled to see and converse with many whom he had known in the body, and especially with the distinguished Grecians who died in the Trojan war; and he found all these in the exercise of the same love, and impelled by the same desires, which governed their actions when in the body. When Agamemnon was enabled to recognize and speak with him, his utterance labored to express the most vehement curses and deepest execrations upon the perfidious and profligate Clytemnestra. But he suddenly checked his denunciations, as if prompted by emotions of deeper interest, and earnestly inquired after his son, who survived in the body, for whom he had entertained the highest expectations while on earth, and still, in the spirit, continued to cherish the fond hope, that the high preferments with which the father had been honored would, at his decease, be transferred to him.

The ardent and constant friendship which existed between Achilles and Patroclus in the body was equally apparent in the spirit, and the person best beloved by the former on earth was still his dearest companion in the other world. They walked the shades hand in hand. Achilles, too, was eager in his inquiries after his son. He was impatient to learn whether he emulated the warlike deeds of his father; whether, at the clash of arms and the shout of foes, his heart glowed and panted for the combat. He was informed by Ulysses, that, whenever host moved toward host in array of battle, his son always strode before the van with martial port, with impatient and stern delight depicted in his countenance; and that, before the conflict was terminated, heaps upon heaps groaned beneath his falchion. Previous to the conclusion of the recital of the deeds of Neoptolemus, the countenance of the father beamed with satisfaction; and before all his questions in relation to his son had been fully answered, his highest hopes having been fully confirmed, he rose in his majesty, and, with haughty and measured tread, retired to the company of warrior-kings.

The towering Ajax appeared clothed in burnished armor, and ready for combat. War was still his delight. But, when he discovered the presence of Ulysses, he became gloomy and sullen. All his hatred for the person who had successfully disputed with him while on earth for the armor of Achilles instantly revived, and neither tears nor explanations could soften his anger. He listened for a moment, in contemptuous silence, to the mild and imploring accents of his former friend, but soon retired from his presence stern and unrelenting. There, gloomy as night, stood the spirit of Hercules, clothed in complete armor. With his bow in hand, and with his arrow's niche drawn forcibly on the string, he looked earnestly from side to side in search of a victim. The belt around his breast was embroidered, as with magic art, with images of enraged beasts, which in their wild fury appeared to rend each other piecemeal; and, in another part, there was inwrought a representation of the conflict of battle, with all the attendant horrors of bloodshed and homicide.

The gigantic Orion, who delighted in hunting in the natural world, now, in the spirit, swiftly pursued the shades of beasts, whirling aloft his heavy mace of brass to crush his prey; while around him lay the grisly forms of animals already stricken by his truncheon.

The beauteous Leda, the wife of King Tyndar, exhibited the mild and graceful manners which characterized her deportment in the world; while her two sons, Castor and Pollux, continued to delight in the exercise of rude and dangerous pursuits. The former, of stern and inflexible countenance, still sought the embattled plain, and, in his impatience to engage in the conflict, he brandished in air his bloody gauntlet long before he reached the intended victims of his fury; while Pollux was yet engaged in curbing the fury of the proud steed unused to the din of war, and reluctant of the rein.

Eriphyle, who was bribed by the gift of a jewelled necklace to disclose the place of her husband's concealment, — by which discovery he was forced to engage in the Theban war, in which he perished, — was discovered by Ulysses weeping and

repentant; but the spirit of Epicaste, whose guilt on earth was of a deeper dye, appeared frowning and contemptuous.

The poetical description of the things represented by Homer, as seen and heard by Ulysses, in his descent, unquestionably indicates the belief which existed among the ancient Greeks in relation to the state into which men entered immediately after the death of the body. The word signifying "hell," as a place of torment, is scarcely used by Homer; but, instead of that term, we find the state into which spirits entered after death designated as the "shades," "regions of the dead," "Stygian bounds," and "realms new to death." It is also represented, by implication at least, as the place into which *all* were assembled immediately after the life of the body. Thus Ulysses found the spirit of Elpenor in the shades, whom he had left, two days before, feasting upon the Island of Circe, and who suddenly died immediately after the departure of the former to visit the abodes of the departed; and there he also met nearly all with whom he had been acquainted, who died subsequent to the commencement of the Trojan war. He has described but two cases of absolute suffering which seemed to be permanent in their character, but has represented the state of the inhabitants of the spirit-world as continually changing. Some were rising into heaven, while others seemed declining toward spiritual death; and, when the character of an individual was fully developed, he was either absolved or condemned by Minos, who is represented by Homer as the judge of the dead.

But Ulysses seemed to understand that he was yet only in the vestibule of the spiritual world. Nearly all with whom he had conversed in the spirit were those he knew in the life of the body; and he expressed a strong desire to see and converse with kings and warriors, — the men of ancient days. He was shown in what way he could accomplish this: viz., that he should make another descent, and penetrate the abode of Pluto; or, in other words, that he must descend into a lower degree of existence, even to the state of spiritual death. Ulysses attempted to follow his instructions; but, in his first advances, he was met by such numbers of spectres of bloodless

visage, rising up with hideous shrieks from the depths of hell, that he recoiled with horror, and at once abandoned his purpose.

Thus far, we have presented the brighter side of the theology and mythology of the Greeks. We have endeavored to state, with as much accuracy as possible, the prominent features of their faith, as presented by the oldest profane writers, whose earliest history dates back nearly three thousand years, — about three centuries before the time of the Prophet Daniel. But little has been said, however, of their religious belief in relation to its practical reception, and application to the purposes of life. Although Orpheus and Homer declare that the Deity is One, — the only, eternal, wise, and self-perfect Love, — yet they represent a people whose lives show that they were essentially polytheists. The ancient Greeks believed that there were genii, or ministering spirits, continually attendant on man, who exercised a constant influence upon his life and actions. These, at length, were exalted into distinct objects of worship, until, in the end, almost every one had his divinity, who, as he supposed, was especially propitious to his interests; and to him he addressed his prayers and offered his sacrifices. Chryses prayed to Apollo, as god of the silver bow, that his woes and tears for the loss of his daughter might be avenged on the Greeks. Achilles prayed to Jove supreme for the protection of Patroclus, on his return to the war. Agamemnon preferred his petition to Jove, the infernal Furies, and Tartarean gods, that the terms of combat between Paris and Menelaus might be confirmed. When prayers were preferred by the Greeks to the infernal deities, the rites of sacrifice which followed were varied to correspond with the character of their worship. In these cases, the head of the victim prepared for slaughter, instead of being carried upward, as in the instances before cited, was forcibly bent to earth, as an offering to Pluto.

There was also a deity who was supposed to preside especially over the fine arts, medicine, music, poetry, and eloquence: the god of war, or the avenger; of drinking, or of the bacchanalian rites and festivities; of the sea, and of the air. And

there were the divinities of hunting, of the harvest, of fire, and of the earth. All these occasionally received the worship of the ancients. Thus, when Achilles had prepared the funeral pyre for the body of Patroclus, he invoked the god of the wind, of the north and of the west, to communicate the flame to the wood.

The Greek poets and philosophers frequently represent the conduct of the gods as partaking of human ambition and human frailty: and although a supremacy was always awarded by them to Jupiter, yet they have shown that he was frequently deceived, and sometimes entirely thwarted in his purpose, by the cunning and artifice of the inferior deities; and that he was often obliged to call an assembly of the gods, in which he re-asserted his sovereignty, and in which he obtained a temporary compliance to his authority, by the denunciation of new pains and penalties upon such as should again prove disobedient to his commands. The gods were also supposed to mingle at times in the quarrels of men, and to take sides with the party which had paid them the greatest respect and reverence. Juno was displeased with the conduct of Paris, and extended her hatred to the whole Trojan people. Mars was partial to the subjects of Priam, and rendered them assistance against the assault of the Greeks. They are sometimes represented on these occasions as assuming an external, natural body, mingling in the ranks of the combatants, and partaking of all their mutual hatred and fury. In these conflicts they wielded the usual implements of war; and although they could not be slain, being immortal, yet they were frequently stricken, not only by the deities who opposed them, but even by mortal blows. Thus Venus and Mars were wounded by the weapon of Diomede.

The truths presented by the earliest Greek writers, of whom we have any account, were perhaps, to a great extent, formal and lifeless. The moral light which they enjoyed was like the rays of the autumnal sun, partially obscured by passing clouds, and fast declining to the long, cold night of winter. Still, their theology, or mythology, was not entirely inoperative: it evidently exercised happy effects on

some; and undoubtedly served, to some extent, to check the general tendency to crime. The formal truths enjoined by the Greeks repelled for many centuries the introduction and worship of images and the practices of magic, notwithstanding the prevailing idolatries of the people bordering on their south and east; and even their declining light continued to shine forth for many centuries, and, through the increasing clouds of many ages, to shed its fitful rays, even to that night of consummation immediately preceding the Christian era.

Plato lived five hundred years after Homer, or about four centuries before the advent of the Lord. He flourished at a period in which a general spirit of materialism and atheism prevailed, — in an age when the mass of the people were devoted to sensual enjoyment. But, notwithstanding the licentious and infidel tendency of the times, some of the prominent articles of belief of the ancient Greeks were openly taught and ably defended by him. He defined Deity as the First Principle, or Supreme Good. In the language of Plato, that which offers us truth, and that which gives us reason, is the Supreme Good. This Good he describes as the cause and source of Truth. As the light is not the sun, but an emanation from it; so, in the words of Plato, truth is not the first principle, but is its efflux. As the sun not only gives light to bodies, and makes them visible, but contributes likewise to their generation and growth; so the Supreme Good not only gives knowledge to creatures, but gives them being and existence. Plato wrote a treatise on the immortality of the soul, in which he speaks of future rewards and punishments as resulting from a good or evil life in the body. He declares that the soul carries nothing with it from the world but its good or bad actions, and its virtues or vices, which are the cause of its happiness or misery, commencing from the first moment of its arrival in the spiritual world. But the mind of Plato disclosed only the transient gleams of the light of truth. The philosophy of the age had superinduced and darkened his understanding; and he adopted, with some modification, the doctrine of metempsychosis, or the transmigration of the soul. He supposed the human soul was an emanation from Deity;

and that, after the purification by various transmigrations, it was again re-absorbed into the Divine Essence.

Socrates was the friend and contemporary of Plato, and taught nearly the same doctrine. His mind also appears to have been affected by the prevalent errors of a declining age. He declared his full belief in the Only First Cause, and labored to convince all with whom he conversed, of the truth of the immortality of the soul; but if he found, in the conclusion of his arguments, that his efforts had not wrought a perfect conviction, he recommended, to such as still doubted, the employment of daily spells and exorcisms for the removal of their unbelief. He avowed his belief in one God; yet a few minutes before his decease, with his last words, he requested his friend Crito to sacrifice in his behalf a cock to the canonized Esculapius.

Cicero has been mentioned as the last light of the Gentiles. He lived in the century immediately preceding the Christian era, — in a period which has been denominated the glory of republican Rome; but, in reality, when corruption of morals, and scepticism, were at their height. Notwithstanding the imperial city claimed to exercise the sovereignty of the world, her strength was rather apparent than real. A licentious and self-aggrandizing spirit prevailed among her citizens, presaging the utter ruin which awaited her. Cicero strove to preserve his country from the conspiracies and machinations of her own citizens; and, to effect this object, he mingled in the political disputations with so much zeal, that in the end he was accused, probably unjustly, of being governed by views of personal ambition. Cicero, at Rome, was the earnest politician and eloquent statesman; but he occasionally retired to his villas in the neighborhood of the city, in which retreats he at once became the moralist and philosopher. In Rome he drank in all the political excitement of her perplexed and restless population, and was especially unremitting in his efforts to detect and punish the enemies of those who exercised the civil power in the government. At Tusculum and Antium he published his belief in God, the Sovereign Wisdom; and his treatise on the immortality of the soul. At Rome no law was

paramount in its importance with that which denounced the penalty of death upon the enemies of government; but at Tusculum he declared that the great law imprinted in the hearts of all men is to love the public good, and the members of the common society as themselves. This love of order he declares the supreme justice, which is amiable for its own sake. To love others only for the advantages it procures may be, in the words of Cicero, "politic;" but he declares there is little of goodness in it.

Virgil flourished in the time of Augustus. His principal poem was written a few years before the advent of the Lord. It is supposed by many, that the poet, in his fourth Eclogue, alludes to the speedy advent of the Lord. Virgil speaks of the spiritual world, and especially of the scenes witnessed by Æneas in hell. In these descriptions he evidently relied on Homer. In a few instances, however, his images are drawn from his own genius, but fashioned, no doubt, by the common belief of the age. Ulysses saw in the realms of death neither infants nor little children; but he describes in these "dark abodes" every other age and condition of life, from youths unwedded to wrinkled elders. This incident seems to show, that, according to the belief of the ancient Greeks, infants and young children entered into a heavenly state of existence immediately after leaving the body.

Ulysses first met Elpenor in the vestibule of the shades, appearing as he did a few hours previous, when left by the former on the island; but Æneas, within the first gates, heard the weeping and loud wailing of infants, who had been suddenly snatched by death from the bosom of their mothers. Infants within the first gates of hell; infants untimely snatched from their mothers; alone; weeping and wailing in spiritual death! All external forms of truth, at this period, had become utterly cold and lifeless; and such a declaration of the condition of infants in the spirit was fitly deferred to the dark shades of the evening which immediately preceded the deep midnight of the consummation of the representative church.

LETTER FROM A LADY TO HER MINISTER, ON RECEIVING THE DOCTRINES OF THE NEW CHURCH.

[The following letter having come to the knowledge of one of the editors, a copy was asked for publication; since, as it portrays in a clear light and in vivid colors the actual spiritual experience of one mind, it is hoped and believed that it will prove highly useful to others in similar circumstances. — Eds.]

Dec. 25, 1857.

My Beloved Pastor, — I have long wished to communicate to you my feelings upon certain subjects, which I hardly dared trust myself to speak about: therefore I will try to put them on paper. For several years, I think I have felt an increasing desire that my heart and life might be more and more conformed to the divine precepts of the Word; and that my prayer has been, "Show me *Thy* way, and lead me in Thy truth."

Nearly two years since, my health being poor, and feeling that I was liable to be called from this world at any time, I felt more than ever a desire to know my own state, and what the Lord would have me to do. About this time, I read in the "True Christian Religion" what is there said concerning the Sacred Scripture; and it seemed to open to my mind new views of its spirit and life, — views which I had never before felt.

The idea which interested me so much was, as nearly as I can express it, this, — that the *literal* sense of the Word is the body, or covering, through which the spiritual or divine sense, which is the soul, is communicated to man. This covering seems to be according to our own state. For instance, the entirely natural man would read it much as any other book, seeing little or nothing of the divinity within: but, as the heart and life become conformed to its divine precepts, the covering will become more transparent, and we shall see and feel that there is spirit and life within; and at length we shall fully feel the truth of the assertion, "In the beginning was the Word, and the Word was with God, and the Word was God."

From this I was led to look more into the doctrines of the *New Church*, said to be founded on this Holy Word: and my conviction is, that there is in them more of the wisdom of God, and less of the wisdom of man, than in our church doctrines; that ours seem more like a body without a soul, and theirs a body *from* a soul; particularly the doctrine of the Lord God our Saviour, and that of the Resurrection. On these two points I will state to you the substance of my belief, in my own words, beginning at the time when God manifested himself to take away sin.

As it is said, "When there was no eye to pity, and no created arm to save, His arm brought salvation." God was manifest in the flesh: he took upon himself our fallen nature; became acquainted with all our sins and all our woes; was tempted in all points, but in all overcame; and, by thus overcoming, opened a way of access to himself, by which we are able to overcome, and to receive from him a new, a divine life. By this process, our Lord put away every inclination to evil in the assumed Humanity; and it was thus glorified, and made one with the Divinity. And now he is that glorious Lord God, whose body is the Divine Humanity, the Essential Divinity the soul, and the operating influence is the Holy Spirit, or Divine proceeding. In my own mind, there is no separating this one God when we address him, any more than of yourself when I address you. I cannot feel that God ever does any thing for the sake of another, but all for his own name's sake; that is, the manifestation he made of himself to us. If this oneness is not altogether complete, why did he teach his disciples thus, when he said, "After this manner pray ye: Our Father who art in the heavens, hallowed be thy name; thy kingdom come; thy will be done, as in heaven, so also upon the earth"? Are we not here directed to the one only God, — our Redeemer, Saviour, and Sanctifier? In the other view of the Trinity, is not the mind often divided? and thus we fail of worshipping the one God in spirit and in truth? I recollect, soon after I became particularly interested on religious subjects, a lady, of high mental culture and deep piety, said her mind was often distressed when attempting to pray, as she

did not know to whom to address prayer, — to the Father, the Son, or the Holy Spirit. She said she knew they were one; but still, in her mind, they were three; and she feared she did not pray aright. Had I then felt as I now do, it seems to me I might have given light to her mind.

The other doctrine to which I alluded is that of the Resurrection. It seems to me we are taught by the Word, and by all the laws of our being, that this natural body, which is the clothing of the spirit in this natural world, is given, that the spirit through it may perform the uses of this natural life: and, when we are done with this life, we are done with this body, and it is laid aside to return to the earth from which it was taken; and we are raised with a spiritual body, perfectly adapted to perform the uses of our spiritual life. Else how can there be a life after death? Is there any such thing as spirit without form? Do we not feel and know that all our beloved friends who have gone into the other life are living, acting beings? and do we not, by the eye of faith, see them, as the poet expresses it, "in their own glorious forms"? Are we not drawn upward by their heavenly influences? *Here* we wear the image of the earthly; *there*, the image of the heavenly.

Here, my dear Mr. D——, is my position: Duty, I think, demands of me an open acknowledgment of my belief; and, knowing that with this acknowledgment you cannot have me remain as I am, I therefore ask a dismission from this church. Permit me to say, that it is through severe discipline I have come to this conclusion. It was to this church my beloved parents dedicated me when an infant. From this they have ascended, as I trust, to the church above. Here, for nearly thirty years, I have been a member by profession; and here I still feel that "my *best friends*, my kindred, dwell." I do not, however, feel, that, by this act, I shall be withdrawn from you; for so far as we are united to our living Head in love and worship, so far shall we still be united to each other. And may we all be found among those who "*do* his commandments, that we may have a right to the tree of life, and enter in through the gates into the city"!

JOURNAL OF THE MASSACHUSETTS ASSOCIATION OF THE NEW-JERUSALEM CHURCH.

East Bridgewater, Oct. 7, 1858.

The Association assembled at ten o'clock, A.M., in the church of the East-Bridgewater Society. The Presiding Minister being absent, the Secretary called the meeting to order; and Rev. Joseph Pettee was elected Chairman of the meeting by ballot.

The Delegates presented their credentials; and the following Ministers and Delegates were found to be present: —

Boston. — Messrs. J. H. Wilkins, Sampson Reed, Dr. Shepherd, J. G. Webster, H. B. Ruggles, Horace Smith, Wm. A. Greenwood, Wm. J. Cutler, N. M. Keen, Wm. W. Cowles, B. Worcester, J. Andrews, Otis Clapp, T. H. Safford, and Dr. Lowe, *Delegates.*

Bridgewater. — Rev. Thomas P. Rodman, *Pastor;* and Messrs. George W. Bates, Thomas Cushman, Holmes Sprague, Ephraim Edson, and Ralph Copeland, *Delegates.*

Abington. — Rev. Joseph Pettee, *Pastor;* and Messrs. Benjamin Hobart, Lucius Faxon, Asaph Dunbar, Baxter Cobb, and Jeremiah Towle, *Delegates.*

North Bridgewater. — Rev. Warren Goddard, *Pastor;* and Messrs. Henry French, D. H. Howard, Adoniram Bisbee, Wm. Faxon, and George Phinney, *Delegates.*

East Bridgewater. — Messrs. Joseph Chamberlain, George Mitchell, Jacob A. Rogers, and Thomas Conant, *Delegates.*

Yarmouth. — Rev. John P. Perry, *Minister;* and Mr. N. S. Simpkins, *Delegate.*

Foxborough and Mansfield. — Messrs. Warren Bird and G. F. Stearns, *Delegates.*

Fall River. — Messrs. John Westall and Thomas Almy, *Delegates.*

West Bridgewater. — Mr. Nahum Leonard, *Delegate.*

Brookline. — Rev. T. B. Hayward, *Minister;* and Messrs. Edwin Field and Abraham L. Cutler, *Delegates.*

Rev. Adonis Howard, and Mr. T. O. Paine, *Licentiate,* of East Bridgewater, were present.

Rev. Mr. Goddard officiated at public worship, and preached a sermon from John, xvii. 3.

The Journal of the last meeting was read.

Reports from the Boston, Bridgewater, Abington, North-Bridgewater, East-Bridgewater, Yarmouth, Foxborough and Mansfield, Fall River, and Brookline Societies, were presented and read.

The Report of the Committee of Ministers on "Modern Spiritualism" was called for, but was postponed till the afternoon; and —

Mr. James E. Mills delivered a lecture before the Association, "On the Character and Wants of the Intellectual Activity of the Age."

Messrs. Wilkins, Westall, and Simpkins were made a Committee to nominate a list of candidates for officers of the Association for the ensuing year.

This Committee reported the list for last year; and the nomination was confirmed as follows: —

Presiding Minister. — Rev. Thomas Worcester.

Secretary. — Rev. T. B. Hayward.

Treasurer. — Mr. Wm. J. Parsons, of Boston.

Committee of Laymen. — Messrs. John H. Wilkins, Sampson Reed, Theophilus Parsons, Luther Clark, Ralph Copeland, Benjamin Hobart, George

Phinney, Jonah Edson, N. S. Simpkins, B. S. Hale, Warren Bird, Clark Sherman, Nahum Leonard, John Westall, Geo. W. Swazey, and Wm. A. Wellman.

Colportage Committee. — Messrs. Sampson Reed, Benjamin Worcester, Adoniram Bisbee, George Phinney, and Lewis G. Lowe.

Committee on Religious Education. — Messrs. John Westall, Sampson Reed, Rev. Thomas P. Rodman, James Reed, and Benjamin Worcester.

Adjourned, at one o'clock, for forty-five minutes.

Afternoon Session.

The calling of the roll was omitted.

Mr. Westall, from the Committee on Religious Education, offered a Report; which was accepted, and ordered to be printed, if the Committee were unanimous. The following resolutions, offered in this report, were adopted: —

Resolved, That it is expedient to call a general meeting of the friends, teachers, and superintendents of the sabbath schools within the limits of this Association, from time to time, to consult upon the best means for successfully carrying forward the noble cause in which they are engaged.

Resolved, That the Committee on Religious Education be authorized to call such meetings, at such times as they may deem best; and to make all the necessary arrangements.

Mr. Dunham, the Colporter, presented his Report; which was read and accepted.

The Colportage Committee presented its Report, which was read and accepted; and the following resolution, therein offered, was adopted: —

Resolved, That Mr. Dunham be authorized and requested to open a subscription to a periodical fund; the amounts subscribed to be expended in furnishing the periodicals of the General Convention, under the direction of the Colporter and the Colportage Committee, to those persons to whom they may be most useful, who are not in a condition to pay the expense themselves.

The Treasurer's Report was read and accepted.

Rev. Mr. Goddard presented and read the Report of the Committee of Ministers on "what is usually termed Modern Spiritualism;" which was accepted, and ordered to be printed.

On motion of Mr. Wilkins, it was *Voted*, That the next meeting of the Association be held in Boston, in April next, on the day of the Annual Fast.

The Association then adjourned.

T. B. Hayward, *Secretary.*

REPORTS OF SOCIETIES.

Report of the Boston Society.

Since the last meeting of this Association, Edah P. Holt and Ellen S. Brown have joined this society; and Maria C. Moulton has had her church relations removed from the Bangor Society to this society.

Mrs. Mary Burleigh, Miss Sarah W. Burton, and Miss Harriet Woods, have departed to the spiritual world. Their lives were useful illustrations of the doctrines they professed. The decease of the two members last named has been appropriately noticed in the "New-Jerusalem Magazine."

The pastor has baptized *twenty-two* persons, and officiated at *four* weddings.

All which is respectfully submitted.

John H. Wilkins, *Chairman of Church Committee.*

Report of the Bridgewater Society.

Two of our oldest members — Seth Washburn, Esq., and Mr. Cyrus Benson — have left this world since the last meeting of the Association. Both of them were well known as old receivers of the Heavenly Doctrines; and their obituaries have already been published in the "Messenger."

We have received one new member, — Mr. Nathan Edson.

Our Sunday school is continued throughout the year: we have *three* teachers, and about *thirty* scholars. Besides these, the minister has a class of young people, who have read with him several of the smaller works of Swedenborg: they are now reading the "Earths in the Universe."

The minister has officiated at *twenty-four* baptisms, *two* confirmations, *two* marriages, and *five* funerals; three baptisms of adults and seven of infants and children at Bridgewater; one of an adult and one of an infant at East Bridgewater; three of infants in West Bridgewater; three of adults and four of children at Richmond, R.I.; two of adults and two of children at Providence, R.I.; one confirmation in Bridgewater, and one in Warwick, R.I.; two marriages in Bridgewater, in one of which the parties are attendants at our public worship; at the funerals of the two deceased members of our society; at the funeral of a member of the West-Bridgewater Society; and at the funeral of one person in Bridgewater not connected with our society.

During his absence in Rhode Island, the pulpit was supplied on two Sundays by Mr. James Reed, and on one by Mr. C. A. Dunham.

Oct. 7, 1858.

Report of the Abington Society.

Since the last meeting of the Association, there have been *five* added to our society; viz., Mrs. Sarah B. Tarbell (transferred from the Gardiner Society), Ellen Tarbell, Lucy M. Noyes, Mary Noyes, and Joseph F. French. Our pastor has officiated at *thirteen* baptisms (five adults and eight children), *three* confirmations, *one* wedding, and *five* funerals. One of the funerals was that of Mrs. Frances Clapp, of Scituate, formerly of Abington. She has been a worthy member of our society for a good many years; and, although she lived about sixteen miles from our place of worship, she occasionally attended with us, and manifested a warm interest in the doctrines of the church. She will be long and affectionately remembered by all who knew her.

Our sabbath school continues to be an object of much interest with us. There seems to be more interest manifested this season than formerly, both by the teachers and pupils. This we regard as an indication that the school is progressing in the right direction.

The doctrines of the church are evidently attracting much attention in our vicinity. Quite a number of individuals have recently manifested a decided interest, and are earnestly inquiring the way to the New Jerusalem.

We have recently adopted the use of the confirmation service. It was used in public last sabbath for the first time. The effect seemed to be interesting and pleasant.

J. Towle, *Secretary.*

Report of the North-Bridgewater Society.

We have had no additions to our society, nor removals from it, since last spring: and our number of members remains the same; viz., sixty-four. Our pastor has officiated at public worship *seventeen* times since last Association. Mr. Pettee has preached for us twice, Mr. Dunham once, Mr. James Reed once, Mr. Paine once, and Mr. Rodman once. Twice we have had no preaching; viz., on the Convention Sabbath, and at the time of the pastor's absence at the dedication of the New-Church Hall in Yarmouth on the 19th ult.

The pastor has officiated at *five* funerals (three of them out of town), *one* baptism, and *five* weddings. Since the spring Association, the Sunday school is continued about as previously reported; meeting at half-past one o'clock, P.M., under the care of about half a dozen teachers (three male and three female) and a superintendent. The school is followed by Mr. Goddard's adult class at half-past two, who now are engaged in studying the treatise on the "Divine Providence." A considerable degree of interest seems to be manifested in this exercise.

Our public worship is well attended; the hearers consisting not only of professed receivers, but of many merely favorable thinkers of the doctrines, as well as a greater or less number of strangers.

Church-meetings have been held at stated periods: last year, twice a month; but, at present, only once a month.

The society contributes $19.25 towards the funds of the Association.

D. H. HOWARD, *Secretary.*

Report of the East-Bridgewater Society.

The society in East Bridgewater have but little of interest to report at this meeting of the Association. Perhaps it may not be amiss to say to this meeting, that we continue to have the services of Mr. Paine as our minister for the present; that our meetings for worship are well attended; that our afternoon meetings are continued, — and the services are, reading from the writings of the church, and explanations by Mr. Paine, which are very interesting and instructive; that the communion is regularly administered here by Mr. Rodman, or some other neighboring minister; that our sabbath school is continued, with from *thirty* to *forty* scholars, who seem to take an interest in the instruction given.

We have had no addition to our society since the last meeting of the Association; but now two young ladies stand propounded to join us at our next quarterly meeting. And we are encouraged to hope that others will follow; for, as our older members are fast passing away, it is a great satisfaction and pleasure to see the young come forward, and acknowledge the truths taught us in the doctrines of the New Church, which are full of love and wisdom from the Lord, and an unfailing source of happiness to all who embrace them. There seem to be indications in the community around us, that more interest is felt for the New Church than heretofore; and we hope and trust that the progress of the church will be steady and sure.

Report of the Yarmouth Society.

Some changes have occurred in this society since the last meeting of this Association. One of our members — Mrs. Kesia Eldridge, wife of Capt. John Eldridge — has been removed from us by death. Mrs. Eldridge was one of the first receivers of the Heavenly Doctrines in this place. At the time this society was instituted, she was on a voyage to England with her husband, but became a member soon after her return. For several years before her decease, she was confined most of the time to her own domestic circle by ill health; yet her influence was deeply felt by this society, and by a large circle of friends and acquaintances. The place that she has left vacant cannot, to appearance, be easily filled.

Rev. Mr. Perry has been absent from this place most of the summer, on account of ill health. In his absence we have had preaching two sabbaths by Mr. Dunham, of Abington; and, one sabbath, Mr. James Reed, of Boston, preached for us in the morning, and, in the afternoon, in the Unitarian meeting-house in Barnstable. The house was freely offered for the use of the Yarmouth Society;

and the service was entirely New-Church, the chanting being performed by our choir. The meeting was quite well attended for an afternoon service in that place.

Rev. Mr. Perry has baptized in this place *two* adults and *two* children; viz., Mrs. Martha Thacher and Mrs. Cleone Gorham, and a child of Henry C. and Martha Thacher, and a child of Ezekiel and Cleone Gorham. He has likewise baptized at Springfield and vicinity *six* adults and *four* children. Mr. Perry has confirmed *one* person in this place (Mrs. Martha Thacher), and *eight* persons in Springfield. Mr. Perry likewise married one couple in the last-named place.

In our last report, it was said that this society had made arrangements for a place of worship, to be finished for our exclusive use. We are now permitted to say that this desired object has been accomplished, and that the hall has been finished and furnished agreeably to a plan submitted to the society in the early part of the spring. The repository for the Word, the table and desk, are neatly and finely finished in unpolished black walnut. The repository is covered by a tent, or curtain, of blue and purple, lined with gold-colored material. In the lower part of the repository are kept the vessels for Baptism and the Holy Supper. The hall is carpeted throughout, and seated for *two hundred* persons. The instrument and the seats for the choir are arranged in the centre of the hall.

The dedicatory service was performed by Rev. Mr. Goddard, assisted by Rev. Mr. Perry, on the third sabbath in September; and, in the afternoon of the same day, a sermon was preached by Mr. Goddard to a house filled to its utmost capacity. The deep interest in the service of the day was very apparent, and must long be remembered. Most of the seats in the new place of worship have been engaged; and, if we may judge from appearances, the interest in the doctrines of the New Church is becoming more deeply and widely felt among and around us.

Yarmouth, Oct. 5, 1858.

Report of the Foxborough and Mansfield Society.

Rev. Mr. Pettee has visited us, preached once, and administered the sacrament of Baptism to an infant, and the Holy Supper to *fourteen* communicants. Mr. Dunham also spent one day with us, and preached twice.

Our regular meetings have been held at Mansfield in a public hall, and have been attended by numbers varying from fifteen to forty. Mr. Bird has conducted them; and he has favored us with extemporaneous remarks occasionally, which have added much to the interest of the meetings.

Another series of meetings, for reading sermons and the writings of Swedenborg, has been kept up at the house of G. F. Stearns, which has accommodated the receivers in one region who do not attend the regular morning services.

Respectfully submitted by

G. F. Stearns, *for the Society.*

Report of the Fall-River Society.

Since the last meeting of the Association, there have been *two* baptisms in our society; and Mr. Thomas Almy has become one of its members; making the present number *twelve.*

The Rev. Mr. Pettee preached for us in May, and administered the sacrament of Baptism and the Holy Supper; and the Rev. Mr. Goddard in August. Their visits were seasons of refreshing to us, and the meetings for worship were attended by a much larger number than is usually present at our sabbath-morning services.

There is an increased attendance at our sabbath-morning service, the number recently ranging somewhere from thirty to forty. The number of pupils in the sabbath school has also increased. It now comprises four classes, taught by

two male and two female teachers. One of the classes is an adult class for the study of the doctrines. It is held in the afternoon, at the usual time of the religious services in our city.

The evening meeting has been discontinued for the present; but a monthly social meeting is appointed in its place, to meet at the house of Mrs. Munday, where the evening meeting has been held for several years.

We send five dollars for the use of the Association.

Report of the Brookline Society.

This society consists of *twenty-one* members; two having been added, and one withdrawn, since the last meeting of the Association. In addition to the morning worship on the sabbath, the society meets in the evening, at the houses of the members in rotation, for improvement in the knowledge and understanding of the doctrines of the church. The work which is usually the basis of this instruction is the treatise on "Heaven and Hell;" though other works are sometimes used. These meetings are conducted with the freedom of conversation, and generally elicit a good degree of interest. The society has a sabbath school of *twenty-five* pupils, conducted by a superintendent and four teachers, which meets on sabbath morning, at half-past nine. Since the last meeting of the Association, our minister, Mr. Hayward, has baptized *six* persons, — three infants in Brookline; and two adults and one infant in Springfield, Vt. He has also confirmed *one* person in the former place, and *two* in the latter; and has administered the sacrament of the Holy Supper *once* in each of these places, and *once* in Springfield, Mass. He has officiated at *two* funerals, both in Charlestown.

REPORT OF THE COMMITTEE ON RELIGIOUS INSTRUCTION.

The relation of the church to its children is one of the most important which it sustains. It is to be the mother of them in all things relating to heavenly life; leading and guiding them into the pleasant ways and peaceful paths of the Holy City. It is a relation, therefore, the importance of which cannot be too highly estimated; for the church is to be on the earth-side and the external what the heavens and the angels are to the heaven-side and the internal. She is to take all proper and wise modes of teaching them the knowledge of the Word, and the Doctrines of Life; for these are to be their guide and defence in the years in which they are now living, and in those after-years when they shall attain the stature of men and women: and they thus form the true means of preparing them for a life of blessing and usefulness in the mansions of our Father's house for ever. She is to see that nothing interferes with or harms them in any way in the true work of childhood, which is the formation of *Remains:* for these become the basis of all true manhood and womanhood here, and of angelic life in the heavens; these form the good ground into which are subsequently to be sown the true seeds of eternal life. Swedenborg says, "As to what respects remains with every particular man, the fewer they are, the less can his rationals and scientifics be illustrated; for the light of good and truth flows in by remains, or by remains from the Lord. In case man had in him no remains, he would not be a man, but much

viler than a brute. The fewer remains there are, the less he is a man; and the more remains there are, the more he is a man. Remains are a sort of heavenly star: the less it is, the less light thence; the larger it is, so much the more light thence" (A.C. 530). He also says, in another place, "From remains, or by remains from the Lord, man has a capacity to be as man, to know what is good and true, to reflect upon each, consequently to think and reason; for remains alone are receptive of spiritual and celestial life" (A.C. 560). These remains, whose importance and necessity are thus set forth so strongly and powerfully, are thus described: "They are not only the goods and truths which a man has learnt from his infancy out of the Lord's Word, and which are thus impressed on his memory, but they are likewise all states thence derived: as states of innocence from infancy; states of love towards parents, brothers, teachers, and friends; states of charity towards the neighbor, and also of mercy towards the poor and needy; in a word, all states of good and truth. These states, with their goods and truths, impressed on the memory, are called Remains; which remains are preserved in man by the Lord, and are stored up in his internal man whilst he is altogether ignorant thereof, and are carefully separated from the things which are proper to man; that is, evils and falses" (A.C. 561).

The duty of the church to its children extends to all its forms, — to the church both collectively and individually; but the duty begins at *home*, with the church in its least form, — with the father and mother. There, whether with isolated receivers, or members of societies, the work must be performed, or the duty of the church in its least form will not be accomplished, and the beauty of Zion will not be perfected. And the performance of this duty not only requires the children to be brought within the influence and sphere of the church, but that they shall also be distinctly and practically taught the heavenly truths of the Word, and the Doctrines of Life. The influence and sphere of the church are much every way: their power and use cannot be rightly over-estimated, or, in any true and right way, be dispensed with. But it is believed to be the teaching of experience, that the children must receive a training in the truths of heavenly things, as certainly and as practically as they do in earthly things, if they are to be truly educated by us in religious life. The knowledges of that life must be made matters of direct instruction, as the knowledges of earthly and civil life. No wise man expects children to be well brought up in civil matters and external things, who merely live within the sphere of them, but who do not receive direct and careful instruction in them; nor can any one wisely expect that children will grow up in the knowledge of heavenly things, unless they are taught them: and they should receive their first instruction respecting them from those who, being placed by the Divine Providence in charge of them, are endowed with loves, which, if allowed to flow forth and fill their appropriate vessels, will enable them to do the work, or the earlier portions of the work, in a manner that cannot be so well done by any other form of the church. The necessity for

the instruction of children in the knowledges of good and truth, as preparatory to introduction to heavenly states of life, is shown by what Swedenborg tells us respecting infants who die early. He says "that infants do not enter upon the angelic state immediately after death, but that they are introduced into it successively by means of the knowledges of good and truth; and this is effected according to all heavenly order. For the most minute particulars of their genius are known to the Lord: wherefore, according to all, even the most particular, impulses of their inclination, they are led to receive the truths of good and the goods of truth" (H.H. 336).

The home of every receiver of the Heavenly Doctrines should be a seminary of heaven. The beginnings of heavenly life should be commenced there, as certainly as the beginnings of earthly life. There the child's mind should receive those forms of divine truth, which, in after-years, can be filled with life from heaven. The highest angels are with the young children: "their angels do always behold the face of my Father which is in heaven." And the duty of the angels towards the little children being only met by the consecration of the highest to their service and blessing, so should it be with the church in its least form, and in all its forms. We, too, in our endeavor to do the will of our Father on earth as it is done in heaven, should also consecrate to their service our highest faculties and best possessions; knowing that, in so doing, we are performing one of the best and finest uses: for it is the service of the Lord; it is the work which he is always calling upon us to do. He feeds his flock like a shepherd; He gathers the lambs with his arm, and carries them in his bosom; and He is ever saying to all who are principled in love to him, and are thence from him in truths, "Feed my lambs, and my sheep." — "And these words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

The work at home is not confined or limited to the early life of the children: it extends all the way to adult age, — a genuine and distinct work from all others, which no school of any kind can ever truly supersede or entirely supply, if it fail, or be imperfectly performed. In every state of the growing mind, the parental hand should be given to lead and guide; in every advancing growth, it should be distinctly felt; that the love and life which are received by the parents from the Lord may impart warmth to its gentle and loving pressure. This should be the way in every period of the child-life, and especially so in all that belongs to the church, and the knowledges of good and truth and heavenly life. We should estêem it as one of our most exalted duties to lead the children to the church. We carry them in our arms to the baptism: we should take them by the hand in each new degree of life, and lead them to the church, that it may be opened under her benediction with a new consecration of ourselves and our children to the new duties which it brings. We should

encourage them and guide them in reading and studying the WORD, with its divine truths opened to us in the heavenly light which the church brings. We should encourage them to read and study the writings of the church, assist them to understand them, prepare the way for them, and let them feel how deep the love is which is felt for them; embracing, as it does in this way, not only their life and highest welfare on earth, but their life and highest welfare throughout eternity. In this connection, the Committee would suggest to all parents, who have not already adopted the practice, the propriety of devoting a portion of every day to the consecutive reading aloud of the writings of the church, in addition to the time now given to family worship. It may be in the morning or evening, as will be most convenient for the family. It will be found a practice of great value; and the children will thus hear daily the doctrines of the church, and the knowledge of them will be more thorough and extensive than has yet prevailed.

Thus all the labors for the children at home will form the best preparation for the sabbath school, and enable them to derive the greatest advantage from the instruction there given. Next to the maintenance of public worship, may be ranked, probably, the sabbath school, in the duties of the church in its society form; for its use is to extend the advantages of home culture in heavenly things, and to supply, as far as can be, any deficiency which may exist in that respect. It opens a new and wider field for all who have received the gift of teaching; and wherever any society goes forth steadily, persistently, and faithfully, in the performance of this duty, the blessing of our heavenly Father will accompany its labors, and its growth and prosperity will be most essentially strengthened. While it truly works for the children, heaven will work for it and with it. It will not be alone; it will not find its labors fruitless. An active, faithful sabbath school in a society, surrounded by the affections and good-will of its members, not passively but actively existing, will be like the quality of mercy itself: it will bless both the giver and receiver. It will do good to all within the sphere of its influence: it will open to the society a field of usefulness, which will call forth its best energies, and give opportunity for the exercise of its warmest and noblest affections. Parents and teachers and children will all work together in the good cause: they will mutually help each other. Instead of a state of inefficiency, lethargy, and sleep, the society will be active and vigorous; going forth with serene energy, quiet as the opening of a vernal dawn, but full of all gentle and effective and practical labors for the good of the precious ones committed to its charge. The influence, too, will be felt in all departments of the society's labors. It will unite it, — make its activities living and human; its members joining, to the best of their ability, in its labors with a heartiness and power which will make its influence felt for good in every home.

Never was there greater need than at this time for the most perfect instruction of our children in the heavenly truths which have

been revealed for the use of the New Church. Never was there a greater need for the light which they bring, and the strength which they will give all who learn and love and keep them. The foundations of the deep have been broken up. The world has nothing to give that does not fade away. It is only from the WORD, and the truths which it reveals to man in its internal and external senses, as unfolded in the heavenly light of the Holy City, that we find the Rock whereon we may safely build, and rest in eternal peace. Would we give our children the highest gift in our possession? Here it is. Would we endeavor to place in their hands an unfailing inheritance? It is given to us for that purpose; and we have but to love to enter upon the work, to learn the duty, to wake up to its importance in all forms of the church, and we shall find that we shall become instruments of giving to them a treasure which shall endure for ever.

It is gratifying to observe how wide-spread the feeling is among the members of the Association in favor of the sabbath school. There are but few societies which maintain public worship, and have not the sabbath school; and it also exists, in many cases, among the groups of receivers away from societies. But your Committee would urge the importance and necessity of its existence *wherever there are any children to be taught, whether with societies or isolated receivers.* A definite, fixed portion of the sabbath, devoted to the instruction of our children in the truths of the WORD and of Life, as a portion of our duties for the day, will be found one of the most appropriate uses belonging to that day, sacred, and set apart for worship and instruction in spiritual things; and, wherever the children are, there the duty exists, and should be performed with the best efforts of parents and friends.

There are probably about four hundred and fifty children in the sabbath schools within the boundaries of the Association, and from sixty to seventy teachers. It is very desirable that the children in these schools should be taught in the best manner, and that the light and experience gained in any portion of them may be disseminated among them all. At present, there exists no concert of action among the schools, they being all separate, and no general body existing to which their improvements may be communicated, other than the Association; nor, as far as ascertained, is there generally much co-operation among the teachers in the same school, there being teachers' meetings held in but few of the societies. The Committee regard such meetings as desirable, and would recommend their trial at stated periods for consultation and co-operation. It is believed that the effort will be productive of good.

The Committee recommend a general meeting of the superintendents, teachers, and friends of our sabbath schools within the limits of the Association, to be holden from time to time under the care of your Committee, for the purpose of considering all questions in reference to the good and the increasing usefulness of these schools; questions relating to the best mode of organizing sabbath schools, and the classes which they contain; the division of studies, their

kinds and varieties; the best modes of teaching the literal and spiritual senses of the WORD, Correspondences, and the other doctrines of the church; the elements which contribute to the successful operation of a sabbath school; the preparation of new books of instruction; sabbath-school libraries; the relation and duties of parents, teachers, and the church, to the school. These, and other questions of a similar nature, call for more or less examination; and their profitable investigation by the more experienced teachers and superintendents, in a general meeting called for that purpose from time to time, would, we hope, be the means of imparting and disseminating much useful information, and give new life and vigor to all the members of the Association in relation to these subjects.

The Committee would also recommend that all societies, groups of receivers, or isolated receivers, within the Association, who maintain a sabbath school, be requested to report annually, during the first week in March, to the Chairman of the Committee on Religious Instruction, the number of scholars, male and female, in the school; the number of teachers, male and female; the average attendance; and all facts of interest relating to the progress of the school, during the year ending with the 1st of March.

The Committee recommend the following resolutions for the consideration of, and adoption by, the Association. (See Journal, p. 365.)

For the Committee.

JOHN WESTALL, *Chairman.*

"LOVE, HONOR, AND OBEY."

BY PHEBE CARY.

PROMISE to love! — Why, woman thinks
To love a privilege, not a task:
If thou wilt truly take my heart,
And keep it, this is all I ask.

Honor thee! — Yes, if thou wilt live
A life of truth and purity:
When I have seen thy worthiness,
I cannot choose but honor thee.

Obey! — When I have fully learned
Each want and wish to understand,
I'll learn the wisdom to obey,
If thou hast wisdom to command.

So, if I fail to live with thee
In duty, love, and lowliness,
'Tis nature's fault, or thine, or both:
The greater must control the less.

INTELLIGENCE AND MISCELLANY.

FROM OUR CORRESPONDENT IN FRANCE.

La Chatre, Nov. 10, 1858.

Dear Sir, and Brother in the Lord, — After having spoken to you, in my last letter, of the church at St. Amand, I feel an obligation in this to mention the church of Paris, which comprehends also the receivers who reside at Versailles, and who are not the least as regards their piety and the sanctity of their lives.

The church of Paris has a character less stable and less uniform than the church of St. Amand. That which I may call the foundation (*la bas*) of the church does not change. There are, of the members, those who never quit Paris: they are its first-fruits, and are always its firmest and most intelligent supporters. But there are also in this church those whom I may call its floating population, who are renewed without ceasing.

At almost every meeting, there are new members, who study and adhere to our doctrines, and afterwards are called to other places; for Paris is like a vast hotel for all France. All the world is allured to Paris, the centre of business. But whether on account of the noise of Paris and of its incessant movement, which soon fatigue, or whether on account of other causes, people do not remain there long. Only those remain who are definitely established, who have arranged their life to it, and have found quiet in the midst of this movement and noise; while others only pass through it. For the diffusion of the heavenly truths, this is a happy circumstance; for, if each day some new brother arrives, each day also those depart who carry the light to some other part of France. Thus the light of the sun of heaven is spread abroad and extended by means of Paris, through the individual conversation of those who go out from that city. In another way, this pulsation, or extension of the rays of spiritual light, is wonderfully seconded by one similar from St. Amand, although the members there are stable.

You know, without doubt, my dear brother, that our friend Mr. Le Boys des Guays, who has nearly finished the translation and publication of all the theological works of Swedenborg, took up the happy idea of sending them to all the public libraries of France, Switzerland, and Belgium; so that these works might either be preserved, or might disseminate in all directions the light of the New Dispensation. Thus, as to France, there is no Department where is not found at least a complete collection of the translations from Swedenborg, and of the numbers for ten years of the "Revue" which was published by Mr. Le Boys. You see, then, that France is in possession of all this; and that from Paris, every day, brethren go out, who return to the country, and introduce a knowledge of the doctrines, by exciting in the minds of others, to whose doors these doctrines are brought, the desire of studying them.

I do not, dear brother, give you very great details of the brethren in Paris; and I name none of them, for reasons already given in a preceding letter, and because we are under the necessity of using much prudence to avoid compromising them. As I have said, the wind is in the direction of intolerance and persecution; but, letting pass in peace this exhibition of bad passions on the part of those who thus act, religion is their pretext for abandoning themselves to their evil sentiments. If not in religion, this disposition will be shown in politics, in philosophy, or in something else; because, being interior, the evil of these men, whatever may be their thoughts, must produce evil and hurtful habits, in opposition to that spirit of charity which is truly evangelical; for, when this spirit exists, differences of opinion are not injurious. They are like the different shades of precious stones, which, though varying in color and brilliancy, always remain precious, and are capable of being united to form the diadem of the King of kings. Far from injuring the peculiar light of the others, they mutually reflect their splendor, and augment their beauty.

Please to accept, dear sir and brother, my sentiments of Christian affection. Blanchet.

TRAVELS IN THE HOLY LAND.

(Continued.)

WEDNESDAY, April 25, 1855.

THE snowy summit of Mount Hermon was in sight all day, as we rounded the north end of the marsh, and proceeded eastward among the low, rocky hills by which it is shut in. We here crossed a great number of rivulets, one of which, the largest, is the Dan, forming one of the main tributaries of the young Jordan. We crossed it on an old Saracenic bridge, of three pointed arches, with a roadway of slippery stones, about a rod in width, and without any parapet. A row of loaded camels met us here, which walked till we got over, in order not to knock us off with their loads. We found here the oleander blossoms in great abundance, as plenty as willows by the side of our brooks. While following a rocky ravine for a short distance by the side of one of these streams, we were met by some one having authority in the land, wearing bright-crimson silk Turkish pants and a rich blue robe, well mounted, and followed by a numerous suite, some of which carried long Bedouin spears ornamented with tufts of camels' hair. The remainder of our ride was among thickets of thorn-bushes and young ilex, among which brooks are running all about us, distributed over the lower country for irrigation. Amongst a thick copse of ilex, where the blossoming hawthorn and wild-grape vines filled up all the cracks in the foliage, we came suddenly upon a prodigious spring, whose transparent waters gushed out from the rocks among the roots of the trees, and made a boiling, rushing little river all at once, over twenty feet in width, and too violent to be forded with safety; so that we pass around its head.

Our course leads us directly towards a conical mountain in the southern skirts of Mount Hermon, whose castellated summit marks it as the old fortress of Banias, under which we were to pass the night. The approach to this village, and the ride through it, was the most delightful succession of rich and charming landscapes I have yet seen in the East, or anywhere since leaving Switzerland and Italy. The verdure rapidly increased as we proceeded, till the ground came to be a perfect hot-bed, with water running and dashing about in every direction; little glades, with an English turf, on which were growing luxuriant olive-groves; wild glimpses into rocky ravines, where the water came foaming down over moss-grown ruins, amid a maze of foliage of fig and vines. We crossed the streams on little rocky bridges, and gazed up and down upon cascades among the dense mass of green in every direction.

The village is quite small, but picturesque, not being large enough to accumulate much dirt. Its flat-roofed houses are all surmounted by bowers of green brush, with the leaves on, under which the people can sleep during the hot season, with the wind whistling past them. Some of these bowers were propped up on stilts, quite clear of the roof, so that the air could have free circulation under them; in which case, the bottom, as well as the sides, was made of thickly woven brush.

We encamp just beyond the village, near an old olive-orchard, under which I find the tents of Dr. B. and party, with the three young Americans who had left Jerusalem a week before us. They had been along the coast of the Mediterranean, as far north as Tyre and Sidon; thence over the hills to this place. So we are to proceed to Damascus together. As soon as our tents were up, and our baggage under them, we hastened off through the olive-groves to see the Cave of Pan and the great spring, a few minutes' walk from our tents. The cave is in the face of a limestone cliff, about a hundred feet high, and affords nothing of special interest on the inside. There are several niches cut in the rock on the outside, near its mouth, with the broken feet of former statues in them, over some of which we found Greek inscriptions. The cliff was covered with tufts of rich green weeds and vines, with wild flowers in abundance. The spring gushes forth some thirty feet below the mouth of the cave, from a rocky basin some one hundred feet in diameter, and dashes off, a full-grown river, among the thick growth of bushes, vines, and wild fig-trees. I mount the rocks at one end of the cliff to enjoy the view and take notes. The scene before me is perfectly lovely, — the bright-green

lawns with the olive-groves in the distance, the ruined walls in the bottom of the valley, the dense masses of green, and the running water, reminding us of Tivoli; while the sun sets behind the distant hills of Galilee, throwing a deep purple light on the intervening basin, — the head of the Jordan Valley, — where now a gray fog is stealing up from the marshy lake. Just at this hour, the countless black and white goats come pouring in from the hill-pastures, and gather with their tinkling bells in a large area between me and the village. The damsels come out with their white veils and pink dresses, each selecting their own goats, which they lead home to be milked; while the laughing children chase each other and their dogs all over the scene, tumbling over each other and the goats in their glee. It was almost dark when we went back to the tents, having stopped to take a swim in the chilly, transparent waters of the young Jordan, only a few rods from where it bursts out of the rocks of Mount Hermon.

THURSDAY, April 26, 1855.

We rejoiced that we had left Palestine in such a delightful spot, — the only spot we had found, indeed, which merits the name of rich and beautiful scenery. The clouds were hanging over the mountains which we crossed in the morning, and our path soon led us up amongst them. We pass the high conical spur, that is crowned with the old castle, on our left, ascending among running brooks, with a thick growth of blooming hawthorn and shrub-oak all about us for the first hour. The clouds break away at times, giving us charming glimpses back into the Jordan Valley, with the rich basin of Banias in front, and the grim old castle frowning over it. We reached the summit of the ridge about noon, and took our last view of Palestine behind us. Before us lay the vast elevated table-lands of Syria, with isolated and flat, pointed swells rising here and there; while far in the dim distance, close under the base of the mountain-range on our left, was a dark patch on the plain, which we were told was the forest of walnuts and plane-trees, in the midst of which lies Damascus, the oldest existing city of the known world. It was still over forty miles distant; and we soon lost sight of it as we made the slight descent necessary to gain the level of the table-land, over which our path lay.

The range of Mount Hermon, said to be the highest land in Syria, was now developed on our left, stretching away to the north-east as far as we could see, its crest nearly unbroken, though wavy, and bearing enormous banks of snow, that reached half way down its sides in irregular patches. Its lower spurs were destitute of all verdure on this side, looking red and desolate, like some of the mountains we had seen in Arabia Petræa, though less ragged. From these snow-banks came abundant streams of pure water, which is used on the plain for irrigating the poor crops of grain that the lazy and shiftless people plant year after year on the same ground, without manure; that article being used exclusively for fuel throughout the entire East, as far as we have yet been.

We had been among limestone while ascending from the Jordan Valley to near the summit of the ridge; but met volcanic stone occasionally, which became more and more abundant as we advanced, till, on looking down upon the table, it seemed to predominate on our right, while the limestone was confined to the mountain-range on our left. The descent to the table occupied but half an hour; but the ground was covered with blocks of lava, scraped together in piles to allow a little cultivation among the smaller particles, or heaped into ridges denominated "roads," over which our horses poked along, at the risk of breaking their legs. We proceed till about four o'clock over low undulations, that jut out from the mountains on our left, to the great plain on our right, where the water is conducted about all over the country, in little artificial channels, to irrigate the crops. This water runs out a few miles into the plain, till it becomes exhausted by soaking into the ground; and, beyond that, the desert has undisputed sway, not only as far as the eye can reach, but for hundreds of miles to the south and east, joining the vast arid plains of Syria and Arabia.

We encamp close to the village of Kafr Howra, on a little ridge between two green valleys, where the gurgling brooks come down, shaded by a dense mass of poplar, wild fig, walnut, and

wild-grape vines, growing as unrestrainedly as in an American forest. The top of the ridge is bare, however, and the prospect dreary enough in every direction but into the valleys. The snowy crest of Mount Hermon towers above us on one side, with its barren spurs rusty and gray; while the boundless, undulating plain stretches off to the east, drier and more dreary as the distance from the snow-banks increases.

A heap of stones, that we passed on approaching the village, was pointed out as Nimrod's tomb; and we walked back to see it, after dismounting. It is in a barley-field, and would hardly attract notice from a passer-by; though at the bottom of the pile is a pedestal with a carved moulding, evidently meant for some sort of monument above. A more interesting ruin we found in the village, where a part of a large foundation-wall is left, some fifteen feet high, forming two adjacent sides of a quadrangle, with a heavy cornice. The stones of which it is composed are large and well fitted, such as have never been put together by the Saracens. The square is filled out with wall of cobble-stone, and roofed with brush and mud to form a dwelling-house, where we astonished the inmates with our curiosity. They were not slow in returning the compliment, however; for no sooner were our tents pitched than a crowd of some thirty men, women, and children mustered about the door, with fair, chubby faces, and large, round eyes, that exceeded any thing we could do in their capacity for staring. The dresses were all new to us. The women wore aprons of a reddish color, like heavy carpeting, and had a green band about their heads to confine their long white veils, or mantles. The little girls were dressed like old women, and generally carried fat babies astride on their shoulders, while staring in at our tent-doors.

FRIDAY, April 27, 1855.

The morning was cool and bracing, and we left our camp at half-past six. Crossing the dell east of the village of Kafr Howra, with its thickets of poplar and fig trees, and its carpet of scarlet poppies, and rushing brook, we continued over the plain, with the ridge of Mount Hermon on our left, among barren swells, with bushes and tufts of scrubby vegetation contending with the drought, like what we had seen in approaching Hebron from the desert. Later, we come to some poor fields of grain and large flocks of goats, passing a little village among some trees, close under the mountain on our left. We see the forest of Damascus at half-past ten, A.M., and can distinguish some minarets over it by the aid of a glass. About noon, we pass through a village of neat houses plastered with mud, and having a brook running through the principal street. Just beyond this, we lunch under the shade of an orchard of fine old olive-trees, with the same brook running at our feet, and with a crowd of beautiful children watching us with eager eyes.

The grain grows more abundant, and of a better quality, after this; and, after another hour, we enter the woody outskirts of Damascus. For many miles, we passed enclosures of walnut, fig, olive, and apricot trees, growing in the greatest luxuriance, but always fenced in by a wall of stones and mud twelve feet high, on the top of which lay a row of thorn-brush. Ditches full of running water, lined with tall poplar-trees, are crossed every few rods. The verdure of the plain becomes richer and richer, till we enter the gate of the city at two, P.M.

[To be continued.]

LETTER FROM DR. TAFEL.

TUBINGEN, Sept. 30, 1858.

MY DEAR SIR, — At my return here, I found a letter of Mr. White, expressing a wish that I should send every sheet of the "Index Biblicus, or Dictionary of the Correspondences," by the post, to the Rev. J. H. Smithson, at Manchester, to be translated into English: which I accordingly did; but expressed also by letter my opinion concerning the translation, — that I believe, that, because the order of the original is another than that of the translation, the Latin word of every article should be prefixed, except the translator would wait for the completion of the whole; which would, perhaps, be contrary to the expectation of the church. In the mean time, every reader could make for himself a temporary index of the English words. I believe, too, that a translation of the passages of Holy

Scripture, of which Swedenborg gave no particular explanation, would not have the same value as Swedenborg's Latin translation has: wherefore the English edition could be abbreviated by only referring to these passages.

As the impression of vol. iv. of the German translation of the "True Christian Religion" cannot be continued till December (because I cannot earlier receive the ordered paper, for want of water), we began to translate the book of the "New Jerusalem and its Heavenly Doctrine," of which we never had a German translation, but only extracts. The many false numbers in the Latin original made much difficulty: but I found that Mr. Le Boys des Guays has already given a correction of about four hundred numbers in his French translation; which is to be thankfully acknowledged. Dr. Kahl wrote me, that a translation of the Swedish parts of the "Diary" is attended with difficulties which cannot so soon be surmounted: wherefore, after having received his answer to some questions concerning Swedenborg's genealogy, I will publish the lives of the persons mentioned in it, as well as that genealogy at P. vii. sec. 3 by itself; to which, afterwards, can follow the said translation, if received, at P. vii. 4.

By last mail, Mr. Smithson acknowledged the receipt of ten sheets of the "Index Biblicus," and says that he will insert the article on *Ægyptus*, as a specimen of the whole, in the "Intellectual Repository." I received also the minutes of the last proceedings of the General Conference of the New Church in Great Britain, in which is inserted our German Address to that body, but with some mistakes; as there are some transpositions concerning what was said to the public in the newspapers on the measures of the Austrian government against the so-called Brethren of John.

In the mean time, I received two interesting letters from the Count de Birague, now at Geneva in Switzerland. In the last he says, —

"I was so happy as to have near me, as professor and as minister to my children, Mr. Oegger, during the last years of his life. I then projected the founding of an evangelical institution, where families would have been invited to live in uses, which ought to be the end of the life of man. This institution, and other similar ones, would, in fact, take the place of the useless convents on the earth; and they would correspond to the societies in heaven, such as they are presented to us in Swedenborg's treatise on 'Heaven and Hell.' It is only by such institutions that we should at length see the triumph of the gospel. I am now beginning to put this project in execution. I am seeking a tract in Switzerland; and I shall presently have the pleasure of sending to you the regulations of this institution, as also to those persons whose address you will furnish me. It was my late friend, Mr. J. A. Tulk, — who published several of the works translated into French by Moët, of Versailles, — that made known to me this new revelation, which comes to complete the preceding ones. But time has failed me to entirely change the man of the world into the new man. I have known divers members of the New Church; and I have visited, several years ago, the churches in Manchester, Birmingham, and London. I have distributed a pretty large number of the French translations, — even in the library of the pope at Rome. It is now time that the New Church should begin to have large institutions. It is only by the example of the evangelical life — a life which must tend to the perfection of all uses, and to put itself into a form corresponding with the societies of heaven — that worldly life can become changed. In fine, the first Christians had to surmount difficulties; but the new ones will have less, on account of the new influx which comes from heaven, and the equilibrium established between good and evil."

From the said Mr. Tulk, who was the father of the late Mr. C. A. Tulk, I received also two letters, about 1826, as he was residing at Lausanne; and he sent me some of Moët's French translations, as well as his Index on the passages of Holy Scripture explained in the "Arcana Cœlestia." I do not remember that I had heard before any thing of the Count de Birague: perhaps he is better known to you. I am anxious to receive the statutes of his institution.

With my kindest regards to all brethren in the Lord, yours very truly,

EMANUEL TAFEL.

STATEMENT.

We have received an article from New York, alleging that the statements concerning Dr. Koch (formerly of Vienna, and now of New York), contained in letters of Dr. Tafel, of Tübingen, published in the Magazine, are unfounded and injurious. We do not publish the article, for reasons which we have stated to the writers. We would say, however, that the signers of it declare themselves to be friends of Dr. Koch; and we infer from it, that they regard him as a skilful and trustworthy physician, and an orderly, useful, and respectable citizen of his adopted country. That Dr. Koch may have the full benefit of the testimony of these gentlemen, we give their names below. They are as follows: —

Henry Friedgen.
Adolph Huth.
Julius Huth.
Justus Ringleben.
John Ringleben.
Ch. Schwippl.
Fritz Gelonneck.
Henrich Wilgervett.
William Rose.
Vincenz Seifert.
Joseph Wohlrab.
Valentin Lotz.

OBITUARY.

Abington, Nov. 24, 1858.

The widow lady to whose life and death the accompanying communication from her daughter, Mrs. A. Soper, relates, was baptized by me into the New Church, at Hanson, Sept. 3, 1843. She was then ill, and confined to her bed by the disease to which her daughter alludes. Her health, however, was better afterwards; and she came to Abington, and spent some time with her daughter. She was admitted a member of our society, Oct. 6, 1844.

She was, for many years, a constant and very interested reader of the Magazine; and it contributed greatly to her spiritual welfare and comfort. As she resided much of the time where there was no New-Church society, and, by her feeble health, was much confined at home, she depended much upon it for instruction. I think she first enjoyed the reading of the Magazine through the kindness of the late Mr. Waldo Ames, or some other New-Church person, of Providence; through whom she first became acquainted with the doctrines. And I think that I am not mistaken in the impression, that, for quite a number of the last years of her life, she was furnished with the Magazine by the proprietors of that periodical and by the Convention.

I officiated at the funeral of Mrs. Sturtevant, at the house of her son-in-law, at Halifax, in this State, on Saturday, Oct. 9. It was attended by quite a large number of relatives of the deceased. Several of her great-grandchildren were present.

I esteem Mrs. Soper's account of her mother as very proper and truthful.

Truly yours, Jos. Pettee.

Died in Halifax, Mass., Oct. 6, 1858, Mrs. Mary Sturtevant, in the eighty-fourth year of her age. She commenced reading New-Church books about the year 1834, and soon became a receiver of the doctrines. She had been for many years a member of a Baptist church. She had been a widow for more than thirty years. She manifested much Christian patience, and seemed happy in the performance of her duties. She had great love for the Word, and loved to impart to others what she felt she had freely received by the teachings of the New Church. It is to be hoped that she accomplished much good in her life here, and that to be of use will be her ruling love. There had seemed to be a consumptive complaint, which had affected her for twenty years or more. In her last illness, she was confined to her room about nine weeks. She said to her dear friends, "Do not weep for me: I feel that I shall be received kindly." She said that passages from the Word which had seemed obscure gave her much comfort. It seemed to be given her to understand their true meaning. Her mind seemed very active, as disease was taking away her bodily strength. She said she thought herself with happy people in very pleasant places, and that her pain and distress were all gone. She had much love for New-Church people, but could not attend public worship a great deal, as her health would not permit. She had an excellent memory, and could enjoy reading very much. May we meet her in another and better world!

PUBLICATIONS OF THE GENERAL CONVENTION.

TO aid in disseminating the Heavenly Doctrines of the New Jerusalem, to minister to the wants of isolated and initiate receivers, and to furnish instruction suited to the states of New-churchmen and their families, the General Convention of the New Church in America has taken under its control, or established, the following series of PERIODICALS; to which the attention of all who are friendly to the New Church is respectfully solicited:—

I.

THE NEW-JERUSALEM MAGAZINE. Published monthly in Boston, Mass., at $2 per annum.

This Periodical,—now in the thirty-first year of its existence,—to which so many have heretofore acknowledged themselves indebted for aid, in their early efforts to comprehend the spiritual truths of the New Church, will preserve its essential character under the control of the Convention. Each number will contain an original Sermon, together with the contributions of experienced writers, in illustration of the leading truths of the Church, and such New-Church intelligence as may be deemed worthy of preservation for future use.

II.

THE NEW-CHURCH MAGAZINE FOR CHILDREN. Published monthly in Boston, Mass., at $1 per annum.

The title of this little work indicates its distinctive character. It is intended to subserve the important end of furnishing religious instruction for children. The words of the Lord — "*Suffer* little children to come unto Me" — are a plain intimation, not only of our duty to children, but of their readiness to "come unto Him" when permitted, or when he is truly presented to their minds.

III.

THE NEW-JERUSALEM MESSENGER. Published weekly in New York, at $2 per annum.

This periodical, which has now entered its fourth year, is intended to furnish a medium for the frequent interchange of intelligence between Newchurchmen scattered over our widely extended country, and a cheap and convenient means of dispensing a knowledge of the Doctrines, wherever an opening may occur. It is devoted to the elucidation of New-Church truths, and to intelligence from every branch of the Church, both in Europe and America. It therefore performs the uses of both a newspaper and a tract. Its aim is to sustain the interest of our brethren in things pertaining to the Holy City, and to awaken an interest in its behalf among those who are not yet acquainted with its doctrines.

SWEDENBORG'S WRITINGS.

The General Convention has also purchased the stereotype plates of the American translations of the following of Swedenborg's Works: "The True Christian Religion;" "Conjugial Love;" "Heaven and Hell." These plates, together with those of "The Liturgy, or Book of Worship," have been removed to the Convention's Publishing Depot, 215, Canal Street, New York. Editions of these works, and of such others as may be deemed useful, will accordingly be published hereafter in New York, and furnished at rates that will secure their distribution through all the avenues of trade. Orders for such works as may from time to time be announced are respectfully solicited.

Just Published.

THE TRUE CHRISTIAN RELIGION; containing the Universal Theology of the New Church. By EMANUEL SWEDENBORG. In 1 vol. 8vo, of 576 pages. With a newly engraved Portrait of Swedenborg. Price $1.

☞ A liberal discount made to those who buy to sell again, or in large quantities. Orders may be addressed to

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MEETINGS OF THE CONVENTION AND THE ASSOCIATIONS.

The GENERAL CONVENTION	at Philadelphia, on Wednesday, June 8, 1859.
The ILLINOIS ASSOCIATION	Chicago, Friday, Oct. 15, 1858.
The MAINE ASSOCIATION	Bangor, Friday, Aug. 27, 1858.
The MARYLAND ASSOCIATION	Baltimore, Thursday, Nov. 4, 1858.
The MASSACHUSETTS ASSOCIATION	East Bridgewater, Thursday, Oct. 7, 1858.
The MICHIGAN AND NORTH. IND. ASSOCIATION	Friday, Oct. 15, 1858.
The PENNSYLVANIA ASSOCIATION	Philadelphia, Tuesday, Feb. 22, 1859.
GENERAL SOCIETY IN OHIO	Bellefontaine, Friday, Sept. 24, 1858.

NEW JERUSALEM MAGAZINE,

AND

NEW CHURCH MAGAZINE FOR CHILDREN.

NOTICE is given, that the Board of Publications of the General Convention have engaged the services of Mr. GEORGE PHINNEY as publisher of the "*New-Jerusalem Magazine*," and of the "*New-Church Magazine for Children.*" Mr. Phinney has taken rooms at No. 19, Winter Street (up stairs). This is one of the most convenient and central positions that can be obtained in the city, and in the immediate vicinity of one of the largest publishing houses in Boston.

All communications intended for either of the above-named publications, and all payments, should be forwarded to Mr. GEORGE PHINNEY, No. 19, WINTER STREET, BOSTON; and subscribers are requested to inform Mr. Phinney, without delay, of any irregularity in the delivery of either of the Magazines.

Mr. Phinney intends to keep a complete assortment of the Works of Swedenborg, and of the Collateral Writings of the New Church. All orders for books will be filled promptly at the lowest rates.

The "New-Jerusalem Magazine" is issued monthly, $2 per annum, payable in advance. Each Number will contain an average of *at least* forty-four to forty-eight pages.

☞ All letters relating to business are to be directed to the Publisher, No. 19, Winter Street. Other communications may be addressed "*To the Editor.*"

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